THE CHURCHMAN.

Vol. XII.—No. 36. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 608.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, NOVEMBER 12, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. { Terms—$3 00 per annum—IN ADVANCE.

POETRY.

For the Churchman.

THE AUTUMNAL MOUNTAIN.

Leaves have their time to fall, &c.
Mrs. Hemans.

A varied coloring appears
Upon its airy brow;
A stately form the mountain rears,
A form of beauty now;
Oh, though the hues of Spring are fled,
And Summer's bloom is gone,
There's beauty o'er the mountain's head,
A robe of glory on!

Beneath its bowering branches wide,
The ravens croaking fly;
I see them spot the mount with black;
I hear their cawing cry,
As slow they flap their sable wing,
Proclaim the day of doom,
Departure of the mountain's green,
The farewell of its bloom.

I've walked before its towering height,
Beside its rocky base;
And in the moon's serenest light,
Have gazed upon its face;
Nor is there of the pleasing views,
My busy thoughts recount,
A lovelier on which to muse,
Than this Autumnal Mount.

But ah, these leaves declare a frost,
A winter near at hand;
When every charm and beauty lost,
The Mount in gloom will stand;
When, as the wild breeze sweeps its side,
Before its fury riven,
These glorious branches far and wide,
To ruin will be driven!

Oh this is but a hectic flush,
That glows upon its cheek;
The beauties of this crimson blush,
Mortality bespeak;
For though a while most beautiful,
The sight will cheer the eye,
Unheeded soon its glory shall
Low in corruption lie!

And yet 'tis beautiful to think
That e'en in death there's light;
That though upon destruction's brink,
This foliage is bright!
Oh be my last retiring days,
Like it in beauty dress'd;
And be my sun's descending rays,
The purest and the best.

And as revival fresh supplies
The forests when they die,
So after death may I arise,
To life and joy on high;
May I the harp of praise resume,
And with new rapture sing,
When waketh in eternal bloom
The Resurrection Spring.

Amateur.

New York, Nov. 1, 1842.

SUFFRAGAN BISHOPS.

To the Editor of the Oxford University Herald.

Sir,—The time has now arrived, when, laying aside all internal controversy, the Church would do well to apply herself to the consideration of the approaching subject of Church Extension in all its bearings. The attention of Her Majesty's Government has been promised, and Parliament will no doubt be early called upon to deliberate on the subject. This great question embraces many points. In its simplest form the providing and endowing additional places of public worship, it will be necessary to enter into the present state of Church Patronage, and to inquire how far the state may be entitled to require endowment for the Churches she may build in the populous districts of highly endowed benefices.

There is, however, one species of Church Extension which merits the anxious consideration of the friends of the Church, because if not obtained NOW, while the settlement of Church property is in progress, the day may never return in which it can be asked for with the hope of its being granted. I allude to the Extension of the Episcopal order by the addition of Suffragan Bishops. It is a painful fact, that while the parochial clergy are of themselves endeavoring honestly to perform the ordinances and services of our Church according to the tenor of the covenants into which they have entered, that the bishops are obliged, from the vast extent of duty required from them, to perform their duties, in the presence of their clergy, to whom they are bound to set a strict example, with what must be called "maimed rights."

Thus for example, in the holy rite of confirmation, next to the sacraments only, as being the fruit of one, the forerunner of the other. That most interesting rite of our Church, in which every individual, however humble, comes *singly* into communion with the highest servant of God, to seek assistance from above in his approaching struggle with the world and sin; how is this rite now administered? As our bishops are now obliged to perform it, it is got through only by collecting the surrounding parishes together to some large Church, removing the candidates from the watchfulness of their friends, bringing them to a Church where they feel that they are strangers, and thereby destroying much of that pious temper of mind which they have ever associated with their own parish church; exposing them to the contamination of a crowd, to the lightness of mind produced by being thrown into intercourse with strangers, and all this at that very hour when the mind should be particularly attuned to qualify the heart for the reception of the Divine Grace. What would be the effect upon the whole Church, how would it increase its influence, how would its highest officers be beloved and respected by the people, if the bishops were sufficiently numerous to allow of a personal triennial visitation on their part to every parish in the kingdom? The visitation of the Church and Parsonage would thus be executed without a deputy; the services of the Church would be performed on that day by the minister in the presence of his diocesan, and that presence would be a check on the improper introduction of individual fancies on the one hand, or of the neglect of decent and required forms on the other, and the service, as thus performed, would be the standard for the Churchwardens to judge by in making their annual return of the proper performance of those services. The word of admonition from the bishop where required, or of advice, might be given without offending; the candidates for confirmation might be examined, the sponsors might be called on to complete their office in bringing him to the bishop; their credit, the credit of the parish schools, the credit of the minister in preparing him, would all be put to the proof, (Government inspectorships would become sinecures,) and this one triennial truly holy day, would be the renewal of the consecrating seal and sanction to every parish, and would elevate it in high feelings, however humble or hitherto neglected. And all this might be obtained by the appointment of Suffragan Bishops.

Now let us look at the position of the Church with regard to this office. They are called Suffragan Bishops from *suffragor*, to assist; their necessity was felt by the reformers of the Church from the first, and the suppression of the monasteries was consented to by Churchmen only on the promise of their appointment and endowment by Henry the Eighth. He accordingly allowed an Act to pass for their appointment, which still exists, though the number then thought sufficient (twenty-six) is insufficient for the wants of the present increased population, but the only endowment he bestowed upon them was a permission to hold two livings. The Act, under these circumstances, has become a dead letter, save that as recording the wants and wishes of the Church, though "dead it yet speaketh." But the royal promise was again renewed immediately before the Restoration in Charles the Second's declaration touching ecclesiastical affairs, as follows:—"Because the dioceses, especially some of them, are thought to be of too large extent, we will appoint such number of Suffragan Bishops in every diocese as shall be sufficient for the due performance of their work." Would that this promise had been fulfilled!

The number we now require is about sixty new Suffragans, which would give a little more, in addition to the present bishops, than one to each county or riding.* Their position as rural bishops might be made sufficiently elevated to command respect in worldly circumstances, by the addition of a thousand a-year to a Crown benefice, to be provided for them by exchange or setting apart one in the gift of the Crown, and suitable to the purpose, as a residence for them in their allotted district, and this would be no infringement on the Crown, who would possess the patronage of the whole. The present bishops would retain a district under their charge, and a certain superintendence of the whole. The endowment might yet be provided out of the proceeds of the suppressed Stalls and sinecure Rectories, now rapidly increasing in the hands of the Commissioners, and whose amount, at the lowest estimate, is to be £130 per annum. True, that the present disposition is to apply that fund to augmentations and endowments of Churches in populous districts, but let it rather be applied first, to a work which will strengthen the whole fabric of the Church, which will make the canvass of the tabernacle sound, and fit to bear the stretching out of the cords, and the strengthening of the stakes which will be sure to follow.

The present time is perhaps the last opportunity which may offer to obtain this great benefit; but the time is propitious; the consideration of the great question of Church Extension is at hand, and the attention of the Premier has been long directed to the subject; in his correspondence with the Bishop of Exeter on Church matters in 1834, and which has since been published by that dignitary with his permission, though originally headed most private, he inquires "how far the appointment of Suffragan Bishops, not having seats in the House of Lords, may be desirable," and he declares his own views towards the Church in the following language, worthy of a British Minister: "I solemnly declare my main object is to promote the true interests of the Church of England.

I will most willingly return to private life, and make the very, very small sacrifice of office rather than consent to anything which I conscientiously believe to be prejudicial to the great and sacred objects for which the Church was established; BUT MY EARNEST ADVICE IS, that the Church should avail itself of this, possibly the last, opportunity of aiding its true friends in the cause of judicious reform, by enabling us to go all the lengths we can go with perfect safety, and to make, if possible, a satisfactory and final settlement."

It is not only in words that Sir R. Peel has proved himself the friend of the Church; witness the Tythe Bill brought in by Lord J. Russell, as Minister, proposing to give the clergy sixty per cent. on their just dues. On the personal opposition and by the exertions of Sir Robert Peel alone, that measure was withdrawn, and a new one substituted, securing to the clergy an equivalent security on land, an easy mode of collection, and the full value of their temporalities.

By the same agreement under which the Convocations ceased to act, the right of voting at Parliamentary elections was given to the clergy. The House of Commons is now their representative body; let them firmly, by petition, call on it to do its duty by them; let them by this legitimate mode make known their wants and wishes. Under the fostering care of the present leader of that House those wants and those wishes will receive honest attention, and it is useless to seek it otherwise. Convocationism is as impracticable as Chartism. The power of Convocation when it did exist was one of the grievances of the Church. The Crown, by its possession of high preferments, readily obtained an influence over the members of its Lower House who proved but men, and to support their own ambitious views consented to oppressive subsidies on their brethren, and this was only one of the minor evils of a Convocation.

I may not trespass further on your indulgence, but grateful shall I be if, through it, I am permitted respectfully to present my brethren the clergy with my own views, and hopes, and wishes on this important subject.

I am, Sir, your most obedient,

A Rector and Conservative.

September 19th, 1842.

* The district of each bishop would then contain about one hundred and twenty parishes, each annual visitation would therefore comprehend about forty.

From the Oxford University Herald.

PREBENDARY HOLE.

We are indebted to a kind correspondent, who was present at the Exeter meeting of the Society for Propagating the Gospel in Foreign Parts, for a more correct report of a speech, which appears to have excited great admiration, and to have created a great sensation among those who read it. It should be premised that the bishop had, on that morning, appointed Mr. Hole to a Prebend in the Cathedral, and that the preceding speakers had moved and seconded the thanks of the assembly for his Sermon just preached before them.

The Rev. Prebendary said, he knew the meeting would excuse him, and bear with him, when he said, and that not in mere words of form, but with deep and unaffected sincerity—that his feelings on this occasion completely overpowered him, and, that the only vent which he could find for them, was in looking up from this meeting, and from those who had bestowed this compliment upon him—to that God, who was the author and giver of every good gift, and who was able "out of the mouth of babes and sucklings to perfect His praise." To his old and valued friends who had proposed and seconded this resolution, to the meeting which had so warmly received it, and to his Right Rev. Diocesan, for his great and unexpected kindness, he tendered his most sincere and grateful acknowledgments, and he trusted that he should never, in after life, prove himself unworthy of the distinction which had that day been conferred on him. To turn, however, from this subject, to one more generally interesting, and more likely to prove beneficial to all who were there assembled—the claims of these venerable societies—how might these be best presented to their attention? How were they to gather, from so vast a field of thought, those ideas which might be most usefully brought together, united and combined, so as to leave a permanent impression upon their minds? He could not think of any, so likely to make a permanent impression, or to produce a lasting good, as the illustration which was afforded by the operations of these societies in every quarter of the world, of those great principles on which he had ventured to speak to them to-day. Those were principles, not of yesterday, but coeval with the Church itself, and not forgotten for centuries; and if at any time, in any partial sense, this might be said to have been the case, yet was he most happy in being enabled to say that, in these our days, they are reviving—(hear, hear.) Those principles are asserted and maintained by men most distinguished for fervid eloquence, devoted zeal, and fervent piety in the present day, and among these might he mention one honored name—the more to be honored, because it had been calumniated and assailed with all the bitterness of party feeling—the name of Pusey—(loud applause)—in mentioning that name he prayed that no single thought of party feeling might be permitted to enter the mind of any individual who heard it. He could refer them to two sermons of that learned and pious divine which he held in his hand at that moment—(hear, hear.) In these sermons [here the Rev. Prebendary unrolled them and, looking at the title page, said] in these sermons this great argument, "The Church, the Converter of the Heathen," has been explained, illustrated, and enforced, by references to Scripture, and to history, and by proofs so convincing, so irrefragable, that no man could venture to resist them—(hear, hear.) He there showed them what the Church had been, and what its gathering in ancient times, that there was then one platform of order and discipline. And this was necessary, did the Church take upon herself the great work of the conversion of the heathen. It had been well said at a great meeting in London, that in order to give due effect to the efforts of the Church there must be discipline—(hear, hear.) Let them now bring their minds to bear on some one important point of the many that, on such an occasion, press upon the mind, then look to the operation of these Societies for the illustration of it, as a means by which they could be most likely to gather instruction and to derive lasting benefit from the proceedings of such a day as this—(hear.)

He could not tell how it was, to what to attribute it, except to that privilege that John Bull claimed for himself, of the right of expressing discontent with all things that are, and with all persons that rule—that, in these latter days, in our own times, the most sacred institutions, not only of the land, but of the Church, had been spoken of with scorn and disrespect, had been tossed about in angry pamphlets, and attacked with all the bitterness of party clamor—(hear.) Thus, while on one side they heard the cry "What is the use of the House of Lords?" on the other side they met with the no less vehement exclamation, "What use are the Bishops, and what do we want of an Episcopacy?" He would say to such persons as asked questions of this nature—but, said Mr. Hole, such are not present now—(applause)—the proceedings of these societies carry with them an answer, clear, convincing, palpable, even if God's word, which he feared such objectors seldom consulted, were altogether silent on that head. What was the testimony of the Society on this point? What had been the course of things in our own colonies, until the time when Bishop Middleton was, to use his own expressions, smuggled into India—to the Churches founded in that vast empire by Schwartz and his illustrious coadjutors—to the fact, well known, that at one time those Churches were going fast to decay, and said, he did this to show the weakness of the one principle, as the most satisfactory way of appreciating the strength of the other. He pictured the difficulty of the situation of a single missionary, sent out to labor alone among the heathen, obliged to translate and to teach "line by line, precept by precept, here a little and there a little," deprived of the benefit of Episcopal superintendence, and obliged to look to Societies at home for that counsel and direction, which he ought to receive only from his bishop.

He then referred to the testimony of India, of Canada, and of Australia, as showing how great was the change produced in the state and prospects of the Church in those colonies, since bishops had been consecrated and sent out. Churches had multiplied, schools had multiplied, the clergy no longer feared to trust themselves among heathen and savage tribes, and they too had multiplied—and why was this? Because the Church had at last done her duty, by acting in obedience to the rule and commandment of her divine Lord. Look to what was doing in India, and there they would find an answer for those who scoffed at our Cathedrals, as well as at our bishops. See the earnest prayers which Bishop Wilson was sending forth to this country, and the gratitude which he expressed for the timely assistance which he had already received. The Mahometan could point to his splendid mosque—the heathen to his gorgeous pagoda, while the worship of the only true God was celebrated in a riding school, or in a court of law, where the jarring of litigation took its alternate course with the chanting of the solemn services of our incomparable liturgy. Bishop Wilson had been anxious to wipe off this reproach, and if they could possess the fabled glass, spoken of in the Arabian Night's Entertainments, of which they were told, that he who looked in it could present at once to his eye any object which he might wish to see, who was there in that room that would not desire to behold, he knew not how many thousand feet of solid masonry, now rising to the honor of Almighty God, as part and parcel of St. Paul's Cathedral in Calcutta?—(cheers.) Was it not, then, a sufficient answer to those who sneered at our Episcopacy, and our Cathedral establishments, that those who were sent out to plant the Gospel in distant lands, endeavored to secure for themselves the very same things which we possessed at home? Were not these scoffers answered, when they were told, by one who was sent out to superintend this great work, that he earnestly hoped to be able to plant in the sphere of his labors, the Christian Church in her primitive form, with the Cathedral Church, under which, as a mother, the other Churches may nestle for shelter and protection—with colleges and seminaries of learning for the education of the clergy—and, in short, to translate to those distant shores the same ecclesiastical system which was so much depreciated in England? Dr. Pusey has well described this in his sermons, and these were the arguments which he had endeavored to carry out in his sermon to-day. He has pointed to the gifts of tongues, and of miracles, and has shown how that the men who were first sent forth to preach the Gospel, were divinely endowed with divers miraculous gifts, but when these ceased, everything was done unitedly and in order, and the result showed, that it was done according to the mind of Christ. Coming to later times, they might well be ashamed of the example set them by the Western Church, and, while they pitied her apostacy, they might in this respect, profitably take a leaf out of her book, for the guidance and instruction of their own purer branch of the Holy Catholic Church.

In conclusion, the Rev. gent. said, if the one idea, which he had been endeavoring to set before them, were but kept in view, and if arguments, to enforce and illustrate it, were sought for, in the operations of these Societies in every part of the world, it would be fixed firmly in their minds—their views would become settled and confirmed, and they would know from what was going on in distant lands, how to value the blessings and the privileges which they enjoyed at home.

COMMUNICATIONS.

For the Churchman.

"THE LONDON CHRISTIAN OBSERVER."

Mr. Editor,—I have just noticed the prospectus for republication in this country of this old foe—this unsound expositor of the great principles of the Church of England. It may occasionally contain an unexceptionable article, which any Christian may read with profit, but I boldly affirm that the distinctive principles of the Protestant Episcopal Church are but dimly seen, if indeed they are not wholly obscured by the "*sound evangelical sentiments*," and "*Catholic spirit*" which it displays, and which makes it such a "*good criterion for judging of the state of religion in the English Establishment.*" But the Christian Observer is also to inform American Christians "who is for Antichrist, and who against him, in the Church." I will not keep you in the dark, sir, for you must know that these quotations are from the appended recommendations of Presbyterian ministers which accompany the prospectus. Another says, (a Baptist,) "I have had the pleasure of reading the London Christian Observer, for more than *twenty five years*, and"—mark—"*always have admired the publication!*" This is indeed strong proof of its "sound evangelical sentiments." Can it be, Mr. Editor, that in all this time this reverend gentleman never read one offensive line—not one word that savored of the Apostolical Succession, or even hinted the invalidity of his ordination? Here is another hearty recommendation from the pen of a Methodist minister and editor in this city: "The noble stand which that periodical has lately taken against High Church pretensions, would have more than compensated us for much greater offences"—these great offences consist merely in occasional unfriendliness to the Methodists. But what are these High Church pretensions which seem so much to annoy the Christian Observer and its heretical supporters? Will Episcopalians believe it? Read, dear brethren, and judge for yourselves—I do not wish you to rely upon my assertion. All Episcopalians are called High Churchmen who are fearless enough to assert that no man has a right to preach the Gospel and administer the sacraments, who is not found in the line of ordained and regular succession, from those whom Christ, the great Head of the Church, ordained. This is what is termed "High Church pretensions." Well, we cannot help it. We are unwilling to wound the feelings of any one, but the "Apostolical Succession"—we speak, as we humbly trust, leaning upon the arm of Truth—"*must and shall be preserved.*" Though greatly grieved at seeing the names of *five* Episcopal clergymen in connection with *thirty nine* dissenters—all so unanimously agreeing as to the excellency of the Observer, I am not wholly discouraged. In England we have many spirits which will never quail before the batterings of even the Christian Observer—men who love the Church too much to bend before the storm of heresy and schism. And, in turning to my own western land, it is refreshing to think of Seabury, and Hobart, and Dehon, and Ravenscroft, and many others who now rest from the glorious battles which they fought for the Church of Jesus. It makes my spirit glad when I think that the successors of the above-mentioned bishops are indeed worthy of their illustrious predecessors. We have among us the Churchman, a faithful sentinel, for which every Episcopalian ought to be thankful. It is printed in the diocese of one whom every sound Churchman delights to honor, and is under his general supervision. We will rally around it. We will increase its subscription list, encourage its unflinching editor; and, as the Roman orator said, when his audience were leaving him one by one, we will continue to speak on while Plato stays.

F.

For the Churchman.

TRINITY CHURCH—BISHOP SEABURY.

Mr. Editor,—I wish to make a suggestion. In doing so, I shall waive all preliminaries, only remarking, that I believe every American Churchman will gladly acquiesce with me—certainly all who duly appreciate the invaluable blessing of the Apostolical Succession, which has been so graciously preserved to us in these United States.

In the new Trinity Church now being erected, I understand there will be two niches—one for Bishop Hobart, and the other for—who? Where shall we find a kindred spirit among the sainted dead,—a man with whom our honored Hobart will seem "perfectly at home?" Why, sir, it seems to me there can be but one answer to this question. Let it be filled by the lion-hearted Bishop Seabury—the man who ventured, in the face of opposition at home and great discouragement in England, to cross the Atlantic, and finally succeeded in obtaining from the Church in Scotland that ordination which connects us with apostles and martyrs, and with the great Head of the Church. I am sure, sir, as a Church we do not sufficiently appreciate this momentous act. What would now be the state of the American Church if the succession had not been obtained from the Scottish Bishops? Can we honor the human instrumentality too much which secured it to us? In honoring the good and great in the Church, we but magnify the grace of God which alone made them differ from others. There are others of blessed memory, who have gone to be with Christ and all his saints; but this single act of Bishop Seabury, so important in its results to the American Church, it seems to me demands the grateful tribute of our hearts, and this will be only an expression of the great value which the Churchmen of New York put upon the privileges which they so richly enjoy. Our Right Rev. Father in God, in his Address before the Annual Convention, very justly styled him the "father of the American Church." Yes, let us give him a prominent place in our new church. Let him stand there as the man whom Churchmen delight to honor; and whenever we gaze upon him, we will send up our silent prayer to God to bless the Church with more such bishops. And, lastly, we will let our English and Scottish brethren see, when they shall visit this our western land, that we are not unmindful of the boon which they sent us by this servant of God.

B. F. T.

For the Churchman.

PRIVATE JUDGMENT.

There is no uninspired writer whose words and opinions I touch with more delicacy, than the sainted Bishop White's. For liberality of spirit, no author of the last hundred years has exceeded him. For prudence, where shall we look for his superior? To him, under God, we owe the existence of our beloved Church in this country, and not only is he the idol of his own Church, but the oracle of the other orders of Christians. Truly has he been termed, the St. John of modern times. That he avoided severity of expression towards those without the pale of the Church, is true, but, that he was indifferent to the growth and prevalence of Episcopal peculiarities, who will assert? A striking instance of this, his love of the Church, is seen in a note in his memoirs, by Dr. Wilson—"I have always maintained as the right course with people of other denominations—*to be entirely distinct in our proceedings, purely religious*, and to cultivate all possible benevolence in every other line. *All deviation from this ends in controversy and confusion.*" Episcopalians, indeed, cannot enter into any compromise with the folks of other communions.

By this time, I presume, the reader would like to know what we are going to do with the words "private judgment." These words, and the words "private opinion," have been used as reproofs to those who assert the invalidity of all orders, save those by bishops, for the last ten years. The words "private judgment," occur in a Charge delivered by the apostolic White, in the year 1831. He thus speaks—"In connexion with a determination to sustain the Episcopate, it is not impossible that in the different grounds on which it may be rested by different advocates, there may ensue a cause of disunion. We shall be safe in this matter in proportion as we contend on the ground taken for us by the Reformers of the Church of England. They *unequivocally affirmed* the apostolical origin of Episcopacy as a fact; and then as a suitable consequence, they ordained that there should be no other ministry within their bounds. The same is the limit within our Church. If any should carry the subject beyond this, it is *private judgment*, and cannot be acted upon in proceedings regulated by the rubrics and canons." By many, this is thought to be lenient—but how? The Church of England says, "It is evident unto all men, diligently reading holy Scriptures and ancient authors, that from the apostles' times there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons." The non-Episcopal denominations assert that it is not evident there is any such thing—at once we are at issue. Where then, is the Church's liberality? The highest Churchman asks for nothing stronger than the preface to the ordinal, and the lowest takes no exceptions to it. Most cordially do I subscribe to the opinion of the eloquent Bishop of Ohio—and a good staunch Churchman he is—"Wherever there is a regularly authorized ministry, its ordination is from Christ, and its calling is of God. It is just the continuance of that chain of communication, by which the Lord, having first invested his apostles with authority to ordain successors in the ministry, has, through them, transmitted the same in unbroken descent through all ages to the present, and will transmit it from hence to the end of the world. It has been carefully protected of God, no enemy having been permitted to break it—no hand of ignorance, carelessness, or innovation to obliterate it." In this, there is no faltering, but a plain speaking out on the apostolic succession. No Martin Luther, nor the three Johns, Calvin, Knox, nor Wesley, could "innovate or obliterate it." "Its calling is of God." Here is the *Jus Divinum* of Episcopacy—no private judgment or opinion about it—the "Scripture and ancient authors" set it forth. The Lord and the Church have spoken, who can keep silent?

"The Reformers," says Bishop White, "unequivocally affirmed the apostolical origin of Episcopacy, as a *fact*;" how then can my denying the validity of ordination by presbyters, be matter of "private judgment" or opinion? There cannot be two regularly authorized ministries—Presbytery or Episcopacy must be right—both cannot be. Would not a diligent reading of the Scriptures and ancient authors, with an *unbiassed* mind, greatly facilitate the entrance of the truth? I perceive by the papers, that something is stirring up the minds of the ministers without our Church, and that many of them are coming into it. "Great is truth, and sooner or later it will prevail. God has done great things for us, whereof we have reason to be glad. In despite of the ridicule we receive for teaching the apostolic succession, the cry from every quarter is, "Give us ministers of the Church, among them is stability and perpetuity. Our neighborhoods are in constant confusion about old and new divinity, and we are sick of contention." Truly did a certain bishop say of those who left the Church, "Schism was their sin, and schism would be their punishment." Verily, they are reaping a rich harvest.

O.

For the Churchman.

ROMANISM AS IT IS.

Extracts from "Den's Moral Theology, as prepared for the use of Seminaries and Students of Theology," translated by the Rev. I. F. Berg.*

The Bible and tradition.—"As it is manifest by experience, if Holy Bibles in the vulgar tongue are everywhere indiscriminately permitted, more injury than advantage would accrue on account of the temerity of the people, let it abide in this point by the judgment of the bishop or inquisition; that with the advice of the priest or confessor, the reading of Bibles in the vulgar tongue translated by Catholic authors may be conceded to those who they know can derive no injury, but an increase of faith and piety, in such reading, which permission they must have in writing. But whoever shall presume, without such permission, to have or read them, cannot obtain absolution of his sins unless the Bibles be first returned to the ordinary. But regulars may neither purchase nor read them, except by permission obtained from their prelates." "Hence observe, there is more need of divine tradition than of sacred Scripture, as Scripture cannot be known without tradition."

Venial and mortal sins.—"Is he who takes a considerable sum by small thefts bound under mortal sin to restore the whole? No; but in order to be free from the mortal sin of unjust detention, it is sufficient to make retribution, that what he retains may no longer be a serious amount."

"*Is the worship of the saints* absolute or respective? It is absolute, because it is exhibited on account of the excellence, intrinsic and peculiar to themselves; yet it may also be called respective, inasmuch as God is honored in the saints."

Clerical marriages.—"Whosoever shall say the clergy may contract marriage, and that the *contract is valid*, let him be accursed." (See 1 Tim. iii. 2-4; and 12.)

WESLEYANISM AS IT IS NOT—IN THE UNITED STATES.

Extracts from the Rev. John Wesley's sermon on Heb. v. 4: "No man taketh this honor unto himself, but he that is called of God as was Aaron."

"In 1744 all the Methodist preachers had their first conference. But *none of them dreamed* that the being called to preach gave them any right to administer sacraments. And when that question was proposed, 'in what light are we to consider ourselves?'—it was answered, 'as extraordinary messengers, raised up to provoke the ordinary ones to jealousy. In order hereto, one of our first rules was given to each preacher, 'you are to do that part of the work which we appoint.' But what work was this? Did we ever appoint you to administer sacraments—to exercise the *priestly* office? Such a design never entered into our mind; it was the farthest from our thoughts; and if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection." "In doing it, you renounce the first principle of Methodism, which *was wholly and solely to preach the Gospel*. It was several years after our society was formed, before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our preachers there yielded to the importunity of a few of the people, and baptized their children. But as soon as it was known, he was informed it must not be, unless he designed to leave our connection. He promised to do it no more."

"Now as long as the Methodists keep to this plan, they cannot separate from the Church. *And this is our peculiar glory.* It is new upon the earth. Revolve all the histories of the Church from the earliest ages, and you will find wherever there was a great work of God in any particular city or nation, the subjects of that work soon said to their neighbors, 'Stand by yourselves, for we are holier than you!' As soon as ever they separated themselves, either they retired into deserts, or they built religious houses; or at least formed *parties*, into which none was admitted but such as subscribed both to their judgment and practice. But with the Methodists it is quite otherwise; *they are not a sect or party;* they do not separate from the religious community to which they at first belonged; they are still members of the Church—such they desire to live and to die. *And I believe one reason why God is pleased to continue my life so long is, to confirm them in their present purpose, not to separate from the Church.*" "I dare not separate from the Church." "I believe it would be a sin so to do."

In answer to the objection that the Methodists were permitted to have service in Dublin during church-hours, Mr. Wesley declares that he had striven without success, for 20 or 30 years, to persuade them to attend the Church every Sunday. He remarks further, that by being permitted to have their own services, they were *weaned* "from attending *dissenting* meetings, which many of them (had) attended constantly." "I wish all of you (he continues) who are vulgarly termed Methodists, would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means

* These extracts are copied from an article in the "Protestant Vindicator," the copyist not having Den's work at hand. The references are to pp. 139, 155, 256, 342, 498-9.

follow from hence, that ye are commissioned to baptize, or to administer the LORD'S Supper. Ye never dreamed of this, for 10 or 20 years after ye began to preach. Ye did not then, like KORAH, DATHAN, and ABIRAM, 'seek the priesthood also.' Ye knew 'no man taketh this honor unto himself, but that he is called of GOD, as was Aaron.' O contain yourselves within your own bounds;" "I earnestly advise you, abide in your place, keep your own station." "*Ye yourselves were at first called in the Church of England*; and though ye have and will have a thousand temptations to leave it and set up for yourselves, regard them not—be Church-of-England-men still," &c.†

A MISSIONARY AT THE WEST.

Oct. 18, 1842.

† See the edition of Mr. Wesley's sermons published at the Conference Office, New York, in 1833, p. 542-4 of vol. ii. The American editors, in a note, favor us with an extract from Mr. Moore, who, in his life of Wesley, mentions his having told Mr. W. that he disagreed with him on the point of the difference between Evangelists and Pastors or Bishops. Mr. Wesley maintained that the latter alone were authorized to administer the sacraments. "Sir, (said Mr. Moore,) you know the *evangelists* Timothy and Titus were ordered by the apostle to ordain *bishops* in every place; and surely they could not impart to them an authority which they did not themselves possess." "He looked earnestly at me for some time, but not with displeasure. He made no reply." The introduction of this conversation places Mr. W. in a very awkward predicament, more especially as he had consulted the New Testament, and the writers of the "three first centuries," and had been *true to his profession* for 59 years—from 1730 to 1789, (p. 540-3.) He ought, I think, to have asked Mr. Moore how he would prove that Timothy and Titus ordained bishops (presbyter-bishops or others) by virtue simply of their power as evangelists. I may remark here, that some of our Presbyterian friends who hold to the apostolic origin of confirmation,* as one of the "principles of the doctrine of CHRIST," (Heb. vi.) contend that Philip, "one of the seven," preached and baptized—not as a deacon, but an evangelist, or elders (Acts viii. 12, and xxi. 8.) Will they do me the special favor to reply to this inquiry, viz., If Philip preached and baptized (to say nothing of ordaining) as an evangelist or elder, why could he not, as an evangelist or elder, administer an ordinance which was ranked among the rudiments or elements of the Gospel system?

* See the Report of the Committee of the Presbyterian General Assembly, quoted in Bp. Hobart's and afterwards in Bp. McIlvaine's Tract on Confirmation.

For the Churchman.

AMERICAN BIBLE SOCIETY MISSION TO CONSTANTINOPLE.

A Mr. Calhoun, a Presbyterian minister, who has been travelling in the East at the expense of the American Bible Society, gives us this character of the Greek clergy—it is somewhat different from that which other missionaries have described it to be:

"The bishops and priests are *generally* ignorant men, and superstitious to a proverb, and for the most part opposed to the circulation of the Scriptures. Indeed they do not, though in words they sometimes say otherwise, consider the Bible as the sole basis of their faith."

He thus speaks of the canons of the *ecumenical and other councils*:

"I recently purchased their authorized book of the canons of the seven ecumenical and other councils, which contains *not a chapter of the Bible*: and yet it is called in the frontispiece, which represents the Church as a ship, the helm by which she is guided to the heavenly harbor. This book of canons is treated by the priests with far more respect than the Bible; though with much that is true and good, it contains much that is either idolatrous, ridiculous, or too vulgar to be read."

If the contents of this and such like letters are made known among the Christians whom this missionary is sent to enlighten, I fear it might diminish his *great usefulness*. It would seem that even at Athens, *all* the correspondence of our *missionaries* with their employers has not been relished.

Q.

For the Churchman.

THE SCHOOL AND THE SCHOOLMASTER; *A manual for the use of teachers, employers, trustees, inspectors, &c., &c., of common schools, in two parts, pp. 552, with engravings and diagrams.* Harper & Brothers, New York.

PART I. THE SCHOOL: *its objects, relations, and uses*; with a sketch of the education most needed in the United States, the present state of common schools, the best means of improving them, and the consequent duties of parents, trustees, and inspectors. By ALONZO POTTER, D. D., Professor of Moral Philosophy in Union College.

PART II. THE SCHOOLMASTER: *the proper character, studies, and duties of the teacher*, with the best methods for the government and instruction of common schools, and the principles on which schoolhouses should be built, warmed, and ventilated. By GEORGE B. EMERSON, A. M., President of the American Institute of Instruction, and of the Boston Society of Natural History, Secretary of the American Academy of Arts and Sciences, Corresponding member of the Academy of Natural Sciences, Philadelphia, &c., &c.

It rarely falls to our lot in these days of book-making to welcome a volume with so much pleasure as we are disposed to welcome the work whose titles we have extracted in full, as affording a concise and faithful analysis of its contents. We have read the first part with deep interest, and do not hesitate to say that it is the soundest and ablest treatise on the system of education most needed in our country, and best adapted to its peculiar institutions, that has yet issued from the press. The lucid order in which the subject is presented, the manly, noble, and comprehensive views advocated, and the beautiful simplicity and eloquence of the style, combine to render it a standard book, worthy of a place in every library. The fact that it will be speedily and extensively circulated, according to the noble design of the generous individual* through whose instrumentality it is given to the world, may well be hailed as one of the most auspicious signs of the times. We have been particularly gratified with Dr. Potter's eloquent exposition of the necessity of sound *moral* culture, and of the best mode of securing it. The work altogether is worthy of a more elaborate review than can be given in the columns of a journal not exclusively devoted to the cause of Christian education; and we are obliged, though reluctantly, to content ourselves with the following general synopsis of its most important portions, referring our readers for further particulars to the work itself.

"The education most needed by the American people is," in the view of Dr. Potter:

"1. *Moral* and *religious*, as a means of cultivating habits of self-control, and of obedience to lawful authority.

"2. *Thorough intellectual culture*, in order to promote habits of inquiry and of deliberation before we act.

"3. *Industrial training* as a security against the temptations of idleness, as affording useful discipline to the mind and feelings, as promoting habits of order and regularity, as favorable to health, and as a pledge of interest in the common welfare.

"4. *A more elegant and humanizing culture*, as a security against sensual indulgence, a resource in leisure, an innocent and healthy source of enjoyment, improving manners, strengthening virtuous principles and feelings."

The religious spirit of the book is what we were entitled to look for from its pious and gifted authors. One paragraph on this subject we cannot refrain from adding:

"We can study the purposes of the Creator in framing such a mind, and strive wisely as well as unceasingly to fulfil these purposes. In one word, we can labor to rear this child, yet without fixed character or compacted energies, to the stature of a perfect man or woman. As one star differeth from another star in magnitude and splendor, though each in its appointed place be equally perfect, so, in the intellectual and spiritual firmament, one mind may outshine another, and yet both alike be perfect in their sphere, and in fulfilling the mission assigned them by GOD."

The second part, furnished by Mr. Emerson, appears from a hasty perusal, to be replete with most valuable practical suggestions, clearly and forcibly presented.

* The volume was prepared at the request of a friend of common schools, (a distinguished and philanthropic layman of the Church,) and is published through his instrumentality.

For the Churchman.

SIXTH CANON.

Rev. and Dear Brother,—I have just seen the "Churchman" of Saturday, from which I perceive that I am so unfortunate as to differ in opinion with its respected and highly esteemed editor, on the subject of the interpretation of the VIth. Canon, in its application to the recent Election in Massachusetts. I am not convinced by what you say about the word "Diocese." Doubtless, like many other words, it has a popular, and a strict or ecclesiastical signification. But my difficulty with your explanation lies here. The word "Diocese" is used by the General Convention in recording all the proceedings of the Rev. A. V. Griswold's election and consecration, and also in the official act of the Bishops, conferring *title* and *jurisdiction* on the Bishop of the "Eastern Diocese." Of course the word is used by the General Convention in the same sense in the history of its proceedings, and of the act of consecration, as it is used in the Canon, i. e., in the strict or ecclesiastical sense. The whole question turns upon this single point. Was Bishop Griswold elected and consecrated for the "Eastern Diocese, composed," &c. If he was, it is too late to say that the field of his jurisdiction, as defined by the proceedings of the General Convention of 1811, and by his letter of consecration, is not a "Diocese," according to the meaning of the Canon. It may not have sent delegates to the General Convention. This was owing to its peculiar organization. Yet it *is* and *has been* a Diocese, ever since the election of Bishop Griswold, and must so continue until the time of his death. It has had a "local habitation," as well as a *name*, and has met regularly for the transaction of business. Of that Diocese, the Right Rev. Alexander Viets Griswold, D. D., the worthy and universally beloved presiding Bishop of our House of Bishops, is the Diocesan, and of no other. He is not the Bishop of Massachusetts. If elected as such, he was not consecrated as such, and consequently he can have no assistant as such.

Yours affectionately,

G. B.

Nov. 7, 1842.

For the Churchman.

Mr. Editor,—Your Calender and the Churchman's Almanac agree in the rule that the Collect, Epistle and Gospel for the 25th Sunday after Trinity are to be used but once in any one year. But I cannot let the occasion pass again without putting in a protest. If the practice is justified by long usage—so long that it may be denominated *Semper et ubique*, or next to it, then I bow with submission. But if it is thought to be the correct construction of the words of the Rubric, see the error. Next Sunday is the 25th Sunday after Trinity; turn to the Prayer book, and you find the Collect, Epistle and Gospel appointed for that day. You look no farther and read them. Having done so, you find a Rubric *following*, directing that if there are any more Sundays before Advent, you are to use the Collects, Epistles and Gospels for the Sundays after Epiphany not before used in the same year on all the surplus Sundays—*not on the 25th Sunday after Trinity, and all the surplus Sundays*—until the Sunday before Advent. If the intention had been to direct the omission of the Collect, Epistle and Gospel appointed for that Sunday, on the 25th after Trinity, whenever there should be more than 25, surely the Rubric would have been put before the Collect, &c., for that day. And as to the objection of the repetition, I can see no weight in that, for there are other indubitable instances of prescribed repetitions. Lastly, if my memory is correct, the practice of our old clergy was conformable to my construction.

AN OLD CHURCHMAN.*

* The above seems to the Editor a strange construction of the Rubric.

For the Churchman.

Mr. Editor,—"The flocks of newly fledged deacons, and unfledged candidates for orders, who are swarming among us, prating and chattering in the dialect of ecclesiastical impertinence," concerning the invalidity of any orders but Episcopal, have some considerable authority for indulging themselves in the "prating and chattering" aforesaid. Because, the whole Church of England, by its representatives in the Lower House, and by its Bishops in the Upper House, of the famous Convocation of 1603, "prated and chattered" in exactly the same way.

It has been said quite long enough, that the Church of England has never authoritatively declared the invalidity of Presbyterian Orders: and enough of mawkish sentiment has been wasted on the point. *She has done it.* The Convocation of 1603 did it; thereby settling in what way the expressions of the Ordinal were to be interpreted. They have most definitely declared, that if any man shall say, that any Ordination beside that of Bishops entitles to the Christian Ministry, and empowers a man to perform sacerdotal acts, "HE DOTH GREATLY ERR." The whole Canon on the subject is in the "Book" of that Convocation, and can readily be had. I therefore hope, that a man may be permitted to use the language of the English Church, without being adjudged guilty of "ecclesiastical impertinence."

ANGLICUS.

For the Churchman.

THE VOCAL GUIDE, *a First Book for Schools and Classes in Vocal Music: containing a systematic arrangement of the Elements of the Art, adapted to the modern mode of teaching by the aid of the Black Board, etc.* By WILLIAM J. EDSON. New York: Saxton & Miles, 205 Broadway. Boston: Saxton & Peirce. 1842.

A very hasty examination only enables us to say, that we are much pleased with the above work. Mr. Edson has been long known in this city, as an upright, intelligent, and successful teacher of music. In the work before us, he has been very happy in his arrangement of the elementary principles of music. We are inclined to think, that a *better* system of instruction has never been published in this country. The tunes, as far as we have examined them, are sprightly and agreeable, well calculated to please the young; and many of them might be introduced into our Sunday and day schools (where music is a part of the instruction imparted,) to great advantage. The work may be had at this office.

A.

THE CHURCHMAN.

SATURDAY, NOVEMBER 12, 1842.

Copies of the Bishop's Circular in behalf of the Missionary Committee of this Diocese are to be had gratuitously by clergymen or others wishing to distribute them, at the Church Depository, 20 John-street.

TO THE CLERGY AND LAITY OF THE DIOCESE OF NEW YORK.

Brethren:

You are aware that his Excellency the Governor of this State has appointed Thursday the Eighth of December next as the Annual Thanksgiving Day to be observed therein. According to the laws of the Church, the day will also be invested with the sacred character of her appointment. Considering the manifold blessings of Divine Providence and grace for which we have so much cause of gratitude to our Heavenly Father, I indulge the hope that the Clergy and People of my charge will not fail, by GOD'S help, to make those offerings of gratitude and praise for which the appointment of the day is designed; and I would especially exhort them to see that the offering be not only of their lips, but of their lives—themselves, their souls and bodies, given to the faithful service of the LORD their GOD. Nor let them forget that honoring of the LORD with their substance which His word so clearly sets forth as essential to true and acceptable devotion to Him. The Convention of our Diocese calls us, "on the Thanksgiving Day, or the Sunday next before or next following," to a special discharge of this duty in a case which cannot but commend itself to the liveliest interest, and the best sympathies, of every true Christian heart—*the "relief of Clergymen disabled by age or disease."* I cannot think it necessary, my dear brethren, to do any thing more to urge this department of pious beneficence upon your willing and liberal attention, than merely to name it. What Christian can do otherwise than feel most tenderly for the holy man who has grown old, even to infirmity which precludes further labor, in the sacred duties of the ministry, or whose physical constitution has, in the discharge of those duties, prematurely broken down, and left him incompetent to further labor! I need not tell you how utterly unreasonable it is, in the vast majority of cases, considering what the people do for their pastors while their health and strength, the energies of their minds, and the powers of their bodies, are given to *their* best interests, to expect the clergy to have been able to do much—to do aught—towards the support of themselves and theirs, when unable further to earn that scanty hire for which they labored so hard and faithfully. I need not ask—I trust your affectionate and sympathizing hearts supersede the necessity—I need not ask you who are wives and mothers to consider the case of sisters in CHRIST who are called to share in the privations and distresses which you are now asked to relieve; and I am sure you will be far from forgetting the little children, who, could they be heard, would urge their deep interest in their parents' claims upon the Church.

Brethren: I regard this as a claim. I present not my suffering brethren before you as asking your charity. In the name of CHRIST and His Holy Church, I call on you to do each a liberal share of what the Church owes to the men who have labored so faithfully, and sacrificed so much for her.

Your affectionate diocesan,

BENJ. T. ONDERDONK,
Bishop of New York.

New York, November 9, 1842.

P. S. I subjoin a copy of the Canon on this subject, *Of the Fund for Aged and Infirm Clergymen.*

Sect. 1. A collection shall be made annually in every congregation in this Diocese, to be applied in relief of Clergymen, disabled by age or disease; said collections to be made on the annual Thanksgiving Day, or the Sunday next before, or next following.

Sect. 2. Three Lay-Trustees shall be appointed annually by the Convention, who, with the Bishop, shall constitute a Board, to be called, The Trustees of the Fund for Aged and Infirm Clergymen, and whose duty it shall be to receive applications for relief, and to apply it on the principles and subject to the limitations indicated in the Report of the Special Committee, made to the Annual Convention of 1841,* and subject also to such further rules and regulations as said Trustees, with the approbation of this Convention, shall from time to time adopt.

Sect. 3. All contributions or donations to this object shall be transmitted to the Treasurer of the Convention, and funds not wanted for current use shall be invested and held in trust by the Trustees appointed by the Convention.

* This Report will be published in the next number of the Churchman.

AMERICAN BIBLE SOCIETY.—We have received the Twenty-sixth Annual Report of the American Bible Society. We propose next week to review it at length.

The article on Chanting on our last page will commend itself to the lovers of music.

A communication having appeared, in the course of the last week, in the New York American, recommendatory of the proposed American edition of the London Christian Observer, the following was subsequently published in the same paper. We commend it to the serious consideration of the Church.

THE LONDON CHRISTIAN OBSERVER.

Mr. Editor: As "Presbyter" has found in your columns a medium for commending to Episcopal patronage the proposed American edition of the above named work, I trust that the same privilege will be allowed to your present correspondent on the same subject. My object is simply to say that the Observer is the advocate of views in contrariety to those which are well known to characterize the Diocese of New York, and to have received the uniform sanction and support of all its Bishops. Those, therefore, who patronize the Observer, thereby contribute to lessen the influence of those Church principles which it is the object of the present Bishop of New York, as it was that of all his predecessors, and especially his immediate predecessor, the great and good HOBART, to promote and defend.

A CHURCHMAN.

A correspondent asks why Mr. Southgate's letter in the Episcopal Recorder of October 1st has not been republished in our columns? We infer from the question that some special reason in favor of its insertion presented itself to the querist, and can only reply, that none such occurred to us. "C. W. A.," we thought, had received from us quite as much notice as his letter deserved.

NEW YORK LYCEUM LECTURES.—The Lectures of this institution commenced last Wednesday evening. The Lecture on Wednesday evening next will be by Mr. HAGUE, of Boston, and addressed to Young Men.

THE LADIES' COMPANION FOR NOVEMBER.—The number for this month has two very pretty engravings, the Mantilla and Invalid. Of the reading matter we can say nothingt as we have not found time to read it.

CLERICAL CHANGES.

The Rev. George Waters, late a Presbyter of the Diocese of Massachusetts, having removed into this Diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become the Rector of St. John's Church, Delhi, Delaware county.

The Rev. John S. Kidney, deacon, having removed from this diocese to that of North Carolina, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

NESTORIANISM.—We believe that the writer of the annexed article and others who have looked with grief at certain proceedings which we have chronicled in regard to "Mar Yohannan," need give themselves no farther uneasiness. This personage has ceased to be "a lion," and the danger of the occasion has passed away with its novelty.

It is worthy of remark, that in all which has been done and said in our Church in regard to this Nestorian Bishop, there has been no disposition manifested to impugn the definition of Catholic doctrine which anathematizes all who refuse to the Blessed Virgin the appellation of Mother of GOD. On the ground of this definition some have earnestly protested against any countenance being extended to Mar Yohannan; while on the other hand, the ablest apology we have seen for such countenance as has been extended to him, has proceeded on the supposition that on this point he had given satisfaction by a profession of faith in the words which the Council of Ephesus has prescribed for the detection of the heresy imputed to Nestorius and his followers.

The Catholic Church in this country is assailed by the Church of Rome and the Protestant sects; and hence her members are naturally desirous to cultivate and promote communion among all who will join with them, in the unity of the Catholic Faith, in protesting against the corruptions of the former, and in arresting the infidel tendencies of the latter. Both these ends would be gained by the testimony of a Catholic Bishop from the East; and it has been apparently the just and laudable desire to accept and reciprocate such testimony, and to improve such a means of strengthening Catholic communion, that has led to the little countenance which Mar Yohannan has received from some of the clergy of our Church.—On the propriety of these proceedings it is needless to express an opinion; but we assert, and challenge contradiction to the assertion, that they were grounded on the belief that Mar Yohannan was purged from the heresy condemned by the Council of Ephesus, and ascribed to Nestorius and his followers.

For the Churchman.

MAR YOHANNAN.

Mr. Editor,—At the risk of bringing up an unwelcome subject, I wish to say a few words concerning the person whose name stands at the head of this article. I wish too to speak to the merits of the case, as it now stands, and with as little reference to the Nestorians as may be. Not because I consider it unimportant that their true position should be known, or look upon them in any other light than as justly condemned by a General Council, but because I desire rather to look at the immediate question concerning Mar Yohannan.

1. What evidence has Mar Yohannan brought to substantiate his claim to the office of a Bishop? Any thing more than his own assertion, backed by the declaration of the missionary who accompanies him? If so, is this enough? Mr. Geo. Montgomery West declared himself to be a Bishop: and so have some other persons, on very insufficient grounds; and it strikes me that the less we know of a Church, the more we should require certain proof of its claims. Is not the truth this? That we are over-anxious to grasp at the proof to the claims of the Episcopacy afforded in such instances as that of Mar Yohannan, and therefore, are willing to admit the claims of persons situated as he is, on easy trust? I may be wrong in all this; but it strikes me as a point worthy of consideration.

2. What does Mar Yohannan himself believe, in relation to the points condemned by the Council of Ephesus? That council did condemn *something*: some have supposed, something not held by Nestorius, and therefore, not him. Be that as it may, though one would suppose the chances were quite as great, that the Council were right in their view of Nestorius, as we at this late day can be: they did condemn something, and that something, whatever it be, is Heresy; and they who hold it are heretics, whether Nestorius held it or not, or whether they have had any thing to do with him or not. That which the Council did condemn was this: The notion that Christ was not born God and man, and consequently that the Virgin was not the mother of God, but of a man in whom God afterward dwelt. Now, does not Mar Yohannan hold this very doctrine? I have reason to feel well assured that he does. This may be known. Certainly the clergy must have conversed with him on this point, and his opinion can be had. Why then should not this be definitely ascertained?

3. What effect should Mar Yohannan's conduct, in associating himself with Separatists, have upon us? If an English Bishop came to this country, and avoiding his legitimate brethren, threw himself into the hands of Separatists, what effect would it have on his reception? I know it may be said that Mar Yohannan could have known nothing of our Church before he came hither. This is no excuse for committing schism, as he certainly has done; and by this time he does know about our Church, and yet how is his course changed?

I have not spoken of these things in the order in which they would naturally come up. That would be this. What does Mar Yohannan himself believe? If here, he is cleared from the condemned Heresy, call it Nestorianism, or what you will; then the next question is, what proofs has he of his consecration and succession? If these are found satisfactory, the inquiry will follow: has not this Bishop, by his intercommunion with Separatists, so put himself under the censure of the Church, and so violated Unity, that he must be put in the same category with those in whose company he is found? And all this will be in accordance with the Apostolic Canons; the directions of which on these points are: 1st. That Heretics shall not be received into Communion; 2d. That no strange Bishop shall be received without letters commendatory; and 3d., that those Bishops who *pray* with Heretics shall be suspended from Communion; and those who suffer them to officiate as Clergymen shall be deposed. In one or all of these points, Mar Yohannan will certainly be found wanting; and either is sufficient to exclude him from Communion.

I may add, that in the last report of the Board of American Missions, it is stated, that the Nestorians had lent one of their churches to the Presbyterians, *and allowed them to hold an ordination in it.*

QUERY.

The following gentlemen are authorized to collect bills due the Churchman in the following states:

Mr. Henry M. Lewis is collecting for us in Alabama, Tennessee, and part of Missouri.

Mr. Israel E. James is collecting for us in the South and Southwestern States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, and Henry Platt.

Mr. C. W. James is our agent for the Western States, Iowa and Wisconsin, assisted by James R. Smith, J. T. Dent, J. B. Humphries, and J. W. Ewing.

New York, Nov. 12, 1842.

The members of the Associated Mission of Wisconsin, having become permanently fixed at a point more central to their mission than Prairie Village, request all their letters and papers to be directed to Nashotah Summit Post Office, Milwawkie Co., W. T.

TO CORRESPONDENTS.

Received, "E," "A Connecticut Body," "Excelsior," and "Dialecticus."

At a meeting of the Standing Committee of the Diocese of New York, held on the 5th inst., the consent of the Committee was given, in the form prescribed by the Canon, to the Consecration of the Rev. *Manton Eastburn*, D. D., Assistant Bishop elect of the Diocese of Massachusetts. At the same meeting of the Committee the Rev. *Homer Wheaton*, Deacon, was recommended to the Bishop for Priests' orders. Mr. *Charles H. Williamson*, lately an ordained minister of the Methodist denomination, was in like manner recommended for Deacons' orders; and Messrs. *John B. Gibson*, *William H. Harison. Junr.*, *Henry McVickar*, *Charles F. Peake*, *Charles F. Reason*, and *John Sym*, to be received as candidates for orders.

CHURCH MISSIONARY SOCIETY.—We had hoped that the late arrangement by which the Bishops of the Church of England consented to hold office in this society, would effectually provide for the management of its affairs in due subordination to Episcopal authority. But the case of the Rev. Mr. Humphrey, which is now producing considerable excitement, shows that the flesh is not yet subdued to the spirit.

The particulars, as they appear from an apologetic letter of the Parent Committee of the Society, under date of September 3d, are as follows:

The Rev. W. T. Humphrey, a missionary of the Society at Mayaveram, transmitted to the Madras Corresponding Committee an elaborate exposition of his own views respecting missionary operations and of the course he was pursuing, which excited the displeasure of the Madras Committee, and called forth from them the following resolution, copies of which they transmitted to the Parent Committee, to the Bishop of Madras, and to Mr. Humphrey:

"The Madras Committee having considered this communication, on the 8th September, 1841, recorded the following minute:—'That they have received with the deepest pain the communication of the Rev. Mr. Humphrey's views, as explained in his Letter of September 1, 1841; and they feel, that, neither as members of the Church of England, nor as representatives of the Church Missionary Society, can they in any manner sanction views which they believe to be entirely opposed both to the doctrines of that Church and to the principles on which the Society is founded; and it is their deliberate judgment, that the maintenance of such principles as the Rev. Mr. Humphrey has now distinctly avowed, necessarily disqualifies any person from laboring in connection with a Missionary Society of the Church of England.'"

After the receipt of the above, the Parent Committee on November 30, passed the following resolutions:

"I. That the Committee record their entire satisfaction at the promptitude with which the Corresponding Committee have acted, in the painful affair of the Rev. W. T. Humphrey's Letter of Sept. 1, 1841.

"II. That the Committee fully concur in opinion with the Corresponding Committee, that the maintenance of such principles as Mr. Humphrey has distinctly avowed, necessarily disqualifies him from laboring in connection with this Society.

"III. That the principles of action to which the Committee more particularly refer are—

"(1.) The restriction which Mr. Humphrey would place upon the dispersion of the Holy Scriptures among the Heathen.

"(2.) The reserve which he would practise in declaring the fundamental doctrines of Christianity, in his preaching to the Heathen.

"IV. That while the Committee acknowledge the honesty and candor with which Mr. Humphrey avows his intention of adhering to these principles of action in the discharge of his office as a missionary of the Church Missionary Society, and declares that the adoption of them has been the result of long deliberation—they feel that they are precluded, by this very circumstance, from making any attempt to produce a change in Mr. Humphrey's views; and that they are therefore under the painful necessity of declaring their conviction, that it is impossible for a person to continue in connection with the Society while he acts in direct opposition to the instructions which the Society has delivered to its missionaries, and to the practice by which its operations have ever been characterized.

"V. That the foregoing resolutions be communicated to the Right Rev. the Bishop of Madras; and that immediate steps be taken to supply the post at Mayaverum, held by Mr. Humphrey."

In connection with the above resolutions a letter was sent to the Bishop of Madras from the Honorary Clerical Secretary of the Society "intended to prove to his Lordship the necessity of the proceeding."

After the resolutions of the Society and the letter of the Clerical Secretary had been despatched, the Parent Committee received from the Bishop of Madras a statement of Mr. Humphrey's case, which his Lordship required the Committee to refer to the Archbishops and Bishops of the United Church under Law XXXII.*

The letter of the Committee thus proceeds:

"The Committee, on the receipt of this statement, felt themselves called upon, by the terms of Law XXXIII., to inquire whether the points raised by the Bishop in that statement fell within the scope of Law XXXII., as explained by Law XXXIII.: and, after careful consideration, they arrived at the conclusion, that they did not fall within the scope of that Law, as thus explained, and that they could not therefore become matters of reference under those Laws.

"It appeared to the Committee, that the substantial question between the Bishop of Madras and themselves was, simply, whether the Committee had a right to withdraw the salary of a licensed missionary, without the Bishop's concurrence? This question, in the opinion of the Committee, did not fall within the scope of Law XXXII., as explained by Law XXXIII.

"Under these circumstances, the Committee, on the 11th of February, 1842, adopted several resolutions; in which, while they did not concur in the precise form in which the Madras Corresponding Committee had, in some points, expressed their resolutions, they recorded, in their fourth resolution, their conviction that there was 'no question at issue *relating to Ecclesiastical Order or Discipline* between the Bishop of Madras and the Madras Corresponding Committee which fell under the scope of Law XXXII., as explained by Law XXXIII.' The Committee, also, entered into some other considerations connected with Mr. Humphrey's case, and concluded by a resolution in the following terms:—

"'That though the Committee have determined by the preceding resolution (fourth) that the case proposed by the Bishop of Madras to be referred to the Primate, under the provisions of Law XXXII., does not come within the terms of those provisions, and cannot, therefore, be so referred by them—they deem it right to lay the whole case of Mr. Humphrey, including their own resolutions, before the Primate and the Bishop of London; and that the Secretaries should respectfully solicit an interview with them, for the purpose of confidential communication with them thereupon.'"

In pursuance of this resolution, all the documents relating to the case have been laid before the Archbishop of Canterbury and the Bishop of London; and here the matters rest for the present, the Primate having honored the Honorary Clerical Secretary with two confidential interviews, and requested the Committee to pause in the business until they should again hear from him.

The Committee remark, that they have accordingly paused; but they add, that they have since received the minutes of the Madras Committee of January 25th, 1842; "by which it appears that that Committee called on Mr. Humphrey to deliver over the mission to Mr. Taylor, and also a second statement of the Bishop of Madras, in which he complains of this proceeding; but the Committee have postponed the formal consideration of these documents, in expectation of further communication from the Primate."

The whole proceeding of the Committee must appear, we think, to every candid mind, to be a miserable evasion of their compact.

* The laws referred to are the following:

"XXXII. That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any Colonial Bishop and any Committee of the Society, shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision thereupon shall be final.

"XXXIII. That the object of the preceding Law being only to provide a mode of settling questions relating to ecclesiastical order and discipline, as to which no provision has yet been made by the Society, it is not to be so construed, as, in any other respect, to alter the principles and practice of the Society, as they are contained in its laws and regulations, and explained in Appendix II. to the thirty-ninth report."

ST. TIMOTHY'S CHURCH.—It will be seen by the annexed recommendation of the bishop and by the notice in another column, that there is a prospect of this building being permanently recovered to the Church. Contributions in aid of so excellent an object may be left with Swords, Stanford & Co., 152 Broadway; Mr. Butler, 20 John-street; Mr. Sparks, 111 Nassau-street; or with Mr. Thomas L. Servos, 453 Houston-street.

It has given me very great pleasure to learn that the building formerly known as St. Timothy's Church, but forfeited by debt, has been recovered for the restoration therein of the services of the Church. I trust that in what more may be necessary for the complete defraying of the expenses of the enterprise, the gentlemen who have embarked therein will be liberally aided by their brethren of the Church; and look forward with much hope to the services of the highly respectable and excellent clergyman who is about commencing to officiate there, as the means, by the diving blessing, of erecting a new, interesting, and important parish.

BENJ. T. ONDERDONK,
Bishop of New York.

New York, November 8, 1842.

DOMESTIC MISSIONS.

Resolutions adopted by the Domestic Committee, November 7th, 1842.

Resolved, That in consideration of the great insufficiency of the receipts into the treasury of this Committee, and the present great amount of indebtedness to missionaries, this Committee will not, until that debt* is paid off, make any other appointments either of stations or of missionaries.

Resolved, That the above resolution lie on the table to be taken up for consideration at the stated meeting of the Committee on the first Monday in December.

Resolved, That these resolutions be transmitted immediately by the Secretary to the several Church periodicals, with a request that they be inserted therein.

* $7000 on the 1st October, 1842.

The following letter of the Lord Bishop of Madras is published among the proceedings of the Society for Promoting Christian Knowledge, for October:

"Since I last wrote to you I have left Mercara, after passing there three happy, and, I will humbly hope, not unprofitable weeks. A bishop was never there before; and a clergyman but seldom visits it; although I trust that as soon as I have a resident chaplain at Mangalore, this will be remedied.

"I know nothing more beautiful of its kind than the Coorg country, of which the place whence I now write to you is the frontier town, or rather village to the east. It possesses every variety of sylvan scenery, and that pleasing pastoral character which belongs more peculiarly to mountainous districts. The natives, as is often the case with highlanders, are remarkably superstitious; and the superstition of Coorg is of course an exaggeration of the miserable Hindoo idolatry; but the inhabitants have likewise the frank simplicity, the manly carriage, active habits, and stern bravery for which also highlanders are usually distinguished. Mercara or Muddikara, the little capital, is upwards of 4000 feet above the sea, and hemmed in by ancient forests, the height and spread of whose trees would astonish an European; and by deep valleys, from whence I believe the tiger and elephant to have been now almost expelled, but which still give the traveller a sense of awe, as his eye tries in vain to pierce their darkness, which can be felt.

The dethronement of the Rajah, who is now a kind of prisoner at large at Benares, was a happy thing for Coorg, whose inhabitants enjoy under the British government a fatherly rule, which had been hitherto unknown to them. Out of a population of about one hundred thousand souls, there are, I am told, many professing Roman Catholics, which is confirmed indeed by the frequent graves, surmounted by a cross, which you see in their villages; and both at Mercara and Fraserpett are chapels belonging to the members of that persuasion, before which floats from a rude pole the banner of the cross, a custom which I have not observed in other parts of India. I am not aware that they have any resident priests among them, nor am I competent to speak of their Christian knowledge; although without uncharitableness we may reasonably fear that it is at a low standard. May the Holy Spirit improve them and us! I am not, however, going to write a history of Coorg; but merely to mention a few circumstances connected with my recent visit to Mercara, which, however unimportant in themselves, our Society may perhaps be pleased to hear, as showing that there, as wherever it has found a resting-place, our Church is at work.

Contrary to my usual habit, I have kept no journal of my visit. I regret this, because it has really been, to me at least, very interesting; but so much work pressed upon me, not indeed connected with the place, but the result of a more than usually large and important correspondence, that by the time I had done my daily task, further thinking and writing were almost impossible. An accumulation of letters tracked me up to that beautiful mountain hold every morning, and nothing short of several hours of daily labor could have kept it down within anything like manageable compass.—Even now while I am writing to you, two packets of suspicious size and weight are lying before me, which I only abstain from opening until my confidential private secretary, Mrs. Spencer, is ready to help me. Knowing, however, the kind interest the Society takes in my proceedings, I will now attempt to recal that in a letter which might have better suited a diary by giving you a slight sketch of what I have been either doing, or trying to do, during the last three weeks. May my labor have been not altogether in vain in the LORD, in so far as it has been in accordance with his solemn charge to all his ministers to feed his sheep! Alas, that so many of those for whom He shed His blood should be left without one who can constantly watch for their souls, as he that must give account.

"On the 9th of April we climbed the beautiful pass which leads to Mercara; and a ride of five hours through some of the finest scenery in the world, of almost every variety of leaf and of green, brought us within sight of the fort, which, although of no strength, I believe, in a military point of view, stands out nobly in the landscape, and is in itself a striking object. The next day being Sunday, the little congregation was assembled in the mess-room, (too often the place of meeting for divine service in India, on account of our want of churches,) when the service was performed according to our liturgy, so dear to all who love to pray to and to praise God in the form of sound words; and I preached to them on the 10th chapter of St. John, 11th verse, doing my best to declare to them the good Shepherd, and to explain to them that He gave His life for the sheep. I have never met with a more attentive congregation; and they who think that British officers are not pious men, are, I am thankful to say, mistaken. Being still weak from the wear and tear of work in the plains, where I have been engaged since the latter part of September, I felt myself unequal to an evening service; but I invited the little party to meet me on the next Wednesday, when, after the litany, I explained to them, to the best of my ability, the Sacrament of the Lord's Supper, of the administration of which I had given notice for the following Sunday. I have subsequently had the very great comfort of ascertaining, that what I then said had removed from the minds of some who heard me certain painful and alarming doubts and difficulties, which had hitherto stood in the way of their becoming communicants; doubts and difficulties unhappily not rare in this country. But how shall they hear without a preacher? It is but very seldom that we can bring to these remote stations, in an Indian diocese, the glad tidings of good things. On the appointed day we had, for the size of the congregation, many guests at the Table of our Lord; and it having come to my knowledge that there were four residents in the fort who had not yet been confirmed, I named the next Sunday for the Apostolic rite.

"I began this morning an exposition of the Lord's prayer, which I concluded in the evening, after administering in the course of the evening service the Sacrament of Baptism to three children, when I fully believe that the prayers of those present were offered in an honest and good heart to God, that they might lead the rest of their lives, through his grace and guidance, according to that beginning. On the Wednesday I gave a lecture on the Sacrament of Baptism, with reference to Confirmation, in which I endeavored to call back to the memory of those that heard me, and my own, our baptismal vows, so often forgotten by us all. May God give us grace to strive to keep them more faithfully, and, if it be possible, as much as lieth in us, most faithfully from henceforth unto the end! On the Friday and Saturday I examined my candidates for confirmation, my domestic chaplain, the Rev. James Morant not being at present with me. My sermon was on the 14th verse of the 12th chapter of the Epistle to the Hebrews, my object being to show the progressive character of true religion, and the necessity of striving after positive, not comparative, holiness. On this day I was greatly assisted in my labors by the Rev. Alfred Fennell, chaplain of Cannanore, who had arrived the previous day, and preached at the evening service a very good and faithful sermon on the 10th chapter of St. Matthew, 38th verse.

"The next day was the Festival of St. Mark; and I thankfully caught at the opportunity to explain the Gospel of the day, beginning with that declaration of our Saviour, so deeply important to all Christians, 'I am the true Vine, and my Father is the Husbandman.' Who would not be thankful to the Church for giving him an additional and peculiar opportunity to speak on such a theme? This week was passed in much the same way as that which went before it; and on the following Sunday morning I preached on the epistle of the day, the 5th Sunday after Easter, and in the evening I consecrated the burial ground, holding divine service in a tent. After the consecration I preached on that exceeding great and precious promise of our Redeemer, 'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.' And here I bade my little flock farewell. It was heart-touching to take leave on such a spot, parting on the brink of the ready grave, to run, as strangers and pilgrims upon earth, the course which may still lie before us, with but little prospect, considering the peculiar uncertainty of health and life in India, that we should ever meet again until, children of the immense family of the cross, redeemed from the bondage of sin and corruption by the atoning blood of Christ, and clothed in the white garments of his righteousness, we shall be admitted, if happily we thus attain unto it, to our Father's house. There is a sadness by which the heart is made better; and I will humbly hope that that hour was sanctified to us all. Divine service is regularly performed every Sunday at Mercara, so far as it can be performed by a layman, by one of the officers of the regiment now quartered there, and I would beg as a particular favor to myself, that our Society would present the Christians of the 34th regiment of Madras light infantry, which comprises, besides the officers, five of whom are married, two European serjeants, and twenty-one of the band, all, together with their families, members of the Church of England, a Bible and a Book of Common Prayer. I ought to add, that a detachment of British Artillery is usually stationed at Mercara, although in consequence of the war in China it has been for the present withdrawn.

"Perhaps I ought to apologise to our Society for intruding upon them such a report as this, and yet I think it will not be read altogether without interest, as showing the state and probable growth of a little vine of the Church of Christ, planted in a dry land, and I think also there are many in England who will pray with me to the God of Hosts to look down from heaven to behold and visit this vine, that He who alone can do it, and by whose grace and mercy it has been brought to that remote nook of Southern India, may cause it to take deep root until it fill the land, until the hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. It must be deeply interesting to the Christian, to see the Gospel seed sown by our beloved Church springing up in such distant and, humanly speaking, such unpomising corners of the earth,—first the blade; then the ear; after that, though not in our time, the full corn in the ear. To the west and to the east, to the north and to the south, the Anglican Church now sings the Lord's song in a strange land; and his must be a cold heart who can look with indifference at her progress, and especially at the establishment of one of her bishops at Jerusalem,—the joy of the whole earth, because the city of the great King. May He continue to be merciful unto her, and bless her, and to show her the light of His countenance, that His way may be known upon earth, His saving health among all nations, until all the ends of the earth shall fear Him! If permitted to reach Bishopstoke, I shall have journeyed upwards of 1950 miles since I left it in September; a weary waste to traverse, but not without an occasional green spot of Christianity, the more welcome because so rare. It is peculiarly affecting to one who values Christian ordinances as I do, to come from time to time, as has occurred to me in the course of my present visitation, upon some utterly isolated station, the abode perhaps of a single English family, whose members live for months with scarcely a chance of seeing a Christian minister, and who yet adorn their Christian profession, by being doers of the word which they can so very seldom hear; a little but a clear light shining in the twilight, or rather in the black and dark night, of the surrounding idolatry. It is indeed hard for them to be thus cut off, it may be for years together, from 'the sound of the church-going bell;' nor can we be surprised if, under such circumstances, they should sometimes forget the Church of their native land. The occasional passing by of the bishop, or of one of his clergy, serves however to call back some of the dearest associations of home; the old parish church, that beautiful house where their fathers and mothers worshipped and they themselves first heard the voice of public prayer and praise; and its churchyard, where perhaps their parents are buried; and I am bound to say, that wherever I go, my ministrations are received with an affectionate welcome, which convinces me that persons brought up in the communion of our Church, even thus situated, have not wilfully left their first love, and would most thankfully return to it.

"Our Society, to whose liberality we are so greatly indebted for the means of establishing it, will be pleased to hear that 'The Madras Diocesan Institution' will very soon be opened. Many, with the divine blessing, may be reared in this little nursery for the Church in Southern India, fit to teach others also in their own tongue, be it Tamil, or Malialim, or Canarese, or Teloogoo, the wonderful works of God, long after we shall have been called to our account. It is the Society's office, and nobly has it hitherto been fulfilled, to send out seed to the sower for every nation under heaven. May we be equally faithful in sowing the seed ourselves, and in teaching those to sow it also, to whom we may be able to commit the work when our day of toil shall be far spent, and a better day, through God's mercy in Christ, be at hand to us!

"Increasing cares, and a growing sense of heavy responsibility, make me feel more than ever in need of the prayers of all Christian persons. Let me beg the prayers of our Society, both for my clergy and for myself, that God may prevent us in all our doings with His most gracious favor, and further us with His continual help, that in all our works, begun, continued, and ended in Him, we may glorify His holy name, and finally by His mercy obtain everlasting life, through Jesus Christ our Lord."

It will be seen by the following Proclamation, that the Governor of this State has appointed Thursday, December 8th, as the Annual Thanksgiving Day.

BY WILLIAM H. SEWARD,

GOVERNOR OF THE STATE OF NEW YORK.

A PROCLAMATION.

Thursday the eighth day of December next is hereby appointed to be observed by the People of this State as a day of Public Thanksgiving and Praise to ALMIGHTY GOD for the manifold blessings of the year. We have tilled the earth in safety and gathered plentiful harvests; relieved labor by inventions of art and new applications of science; brought to successful termination works of physical improvement designed to promote social intercourse and to guard against accidents to human life and augment its enjoyments; rendered our system of intellectual and moral instruction more equal and efficient, and acquired comprehensive knowledge of the agricultural, forest, and mineral resources which Providence has supplied within the territory assigned for our habitation. The savage warfare which so long prevailed on the Southern border of our country, scarcely less painful to humanity whether our arms were victorious or were unsuccessful against a rude and injured people, has ceased. Commotions which threatened to involve a sister state, and even the whole American family, in the calamities of civil war, and thus repress the growing confidence of mankind in their capacity for self government, have peacefully subsided; and our controversies with a distinguished European nation have been adjusted by a treaty securing reciprocal advantages and directing the efforts of both states to the removal of a great reproach of Christendom, by the extirpation of the slave trade. Philanthropy has not abated her zeal within our borders while extending her visitations to distant regions; and the labors of Philosophy throughout the civilized world have been crowned with discoveries tending to ameliorate human life and elevate the dignity of mankind.

Let us reverently acknowledge that these and all the blessings we enjoy, descend from Him by whom the nations of the earth are governed in righteousness, and all human affairs are regulated and controlled with infinite wisdom and mercy.

Given under my hand and the privy seal of the state, at the city of Albany, this seventh day of November, L.S. in the year of our Lord one thousand eight hundred and forty-two, and in the sixty-seventh year of American Independence.

WILLIAM H. SEWARD.

By the Governor.
Henry Underwood, Private Secretary.

JOURNAL OF THE LATE CONVENTION.

Notice is hereby given that the parcels of the Journal of the late Convention of the Diocese of New York, have been despatched as follows, in accordance with instructions left with the Secretary:

For Trinity Church, New Rochelle, Christ Church, Brooklyn, and Grace Church, Jamaica, to Swords, Stanford & Co.

For Trinity Church, Potsdam, delivered to Mr. T. Clarke.

For Grace Church, Canton, and Christ Church, Patterson, by mail.

For St. Peter's Church, Peekskill, by steamboat ——

For Zion Church, Louisville, to D. A. Cushman & Co.

For Trinity Church, Athens, care Rev. P. T. Babbit, Hudson.

For Christ Church, Hudson, Rev. P. T. Babbit, to Floyd Smith, 188 Pearl street.

For St. James' Church, Newtown, with Journals for 1841, by stage.

For St. Luke's Church, Catskill, by steamer Washington.

For St. Paul's Church, Flatbush, to W. N. Seymour & Co.

For St. John's Church, Cold Spring, and St. John's Church, Huntington, to Rev. J. Sherwood, Cold Spring Harbor, by steamer American Eagle.

For Trinity Church, Rensselaerville, and Christ Church, Greeneville, care Reuben Randle, jr., Greeneville, by Coxsackie Barge.

For St. George's Church, Schenectady, and Emmanuel Church, Little Falls, by Pomeroy's Express.

For Trinity Church, West Troy, Trinity Church, Lansingburgh, St. John's Church, St. Paul's Church, and Christ Church, Troy, Grace Church, Waterford, St. John's Church, Cohoes, Bethesda Church, Saratoga Springs, Christ Church, Ballston Spa, Church of Messiah, Glenn's Falls, and Zion Church, Sandy Hill, St. Luke's Church, Mechanicville, and St. John's Church, Stillwater, and St. Paul's Church, Whitehall, to the Rev. Richard Cox, Troy, by steamer

To the Clergy and Lay Delegates of parishes who gave no specific directions on the subject, and to the parishes not represented in Convention, the Journal has been sent as heretofore, by mail.

The parishes in New York and Brooklyn have been supplied in the usual manner, with the exception of a few, whose parcels will be found at the Church Depository, No. 20 John street, with others left there by direction given to the Secretary, and the remaining copies of the Journal.

Church Depository, 20 John street.

New York, Nov. 10, 1842.

From the London Ecclesiastical Gazette.

SPEECH OF HIS MAJESTY, THE KING OF PRUSSIA, AT COLOGNE, SEPT. 6th, 1842,

On laying the foundation-stone for the new buildings designed to complete the Cathedral of Cologne.

I embrace this opportunity to welcome heartily all the beloved guests here assembled; and who, as members of the Cathedral-Building Association, have come from all parts of our German dominions to do honor to the ceremony of this day.

Gentlemen of Cologne,

Great things are doing amongst you, and you must feel that the edifice before us is one of no ordinary kind. It is the work of brotherly-mindedness of all the Germans of every creed: and when I reflect on this, my eyes fill with grateful tears, and I thank God that I have lived to see this day.

Here, where the foundation-stone is laid, will rise up the most beautiful structure the world contains: Germany builds it; and may its portals, through the grace of God, become to Germany the entrance, in future, to all that is good and great. May all hatred, falsehood, and insincerity, never enter there, nor anything that is contrary to German unity and true faith! May this building be the rallying-point of union for German princes and people; may peace never be broken, nor social order disturbed, by different creeds; and may the spirit which once impeded the progress of the edifice never again find entrance to our fatherland!

The feeling by which these gates are raised is the same that twenty-nine years ago led us to break the iron yoke which heavily enchained our father land. It is the same spirit which, perfected by the blessing of my deceased father (the last of the three great princes), appeared two years since in undiminished youthful vigor; it is the spirit of German unity and courage; and oh! may the cathedral gates of Koln become to the German the scene of his noblest triumphs! He built them, and by him they are finished.

And this great work will descend to the latest generation, as one which was accomplished by the union of princes and people. Yes! and it will attest that the peace of nations was established by Germany without bloodshed. It will proclaim the happiness and prosperity of Prussia, the munificence of the great fatherland, and the brotherly unity of the possessors of different creeds, who have become conscious that they are all brethren in the eye of God.

I pray God that Koln Cathedral may continue to tower for ever over this town and all Germany, for ages, rich in peace and the blessing of God, till time shall end.

Gentlemen of Cologne,—Your city is by this edifice exalted above every other in Germany. She has this day proved herself worthy of such a distinction. Shout then with me! (and at this cry I will strike the hammer on the stone,) shout with me the thousand times repeated cry of your city, "Alaaf Koln."

The Bishopric of Meath.—Dublin, Oct. 14.—Contrary to the very general, indeed the almost universal, expectation, it is this day announced, on authority, that the vacancy on the Episcopal bench has been filled up by the appointment of the Venerable Edward Stopford, Archdeacon of Armagh, to the Bishopric of Meath. "The selection of Dr. Stopford at this crisis," says the Evening Mail, "is the more satisfactory, inasmuch as on the subject of national education, his opinions are known to coincide precisely with those of his exalted friend, our venerable Primate. We rejoice that Government have again taken a step in the right direction." The new bishop's principles, it is stated, are in unison with those entertained by what is called the High Church party. The new bishop has been for many years engaged in all the ecclesiastical measures introduced into Parliament with reference to the Irish Church, and enjoys the confidence of his Grace the Duke of Wellington, as well as that of the venerated Lord Primate. The valuable living of Caledon, worth £2,000 a year, and held by the Archdeacon, will be for this time in the gift of the Government. The last public duty discharged by his Lordship was as a commissioner for the revision of the schedules, containing claims on the million fund. We have heard it stated, on most competent authority, that the disposal of this bishopric was the source of deep anxiety to the heads of the Government, amongst whom considerable differences of opinion prevailed as to the claims of the candidates, and that eventually the honor of selection was left to his Grace the Lord Primate of Ireland, who at once, and without hesitation, recommended Archdeacon Stopford for the dignity.

Argyll.—We understand that the Rev. David Aitchson, M. A., of Queen's College, Oxford, late of St. Andrew's, Glasgow, has been appointed by the Right Rev. the Lord Bishop of Ross and Argyll, Archdeacon of Argyll and the Isles.—*Glasgow Courier.*

MARRIED,

In Kingston, on the Hudson, on Tuesday, November 8th, by the Rev. Alexander Crummell, the Rev. Augustus William Hanson, of British Accra, Gold Coast, West Africa, to Miss Adeline C. Harnett, of Augusta, Georgia.

On Thursday evening, Oct. 27th, by the Rev. Dr. Anthon, Mr. Wm. H. Coles, to Miss Caroline M., daughter of the late Rev. Ralph Williston, both of this city.

DIED,

In the 18th year of her age, Elizabeth Roosevelt, eldest daughter of the Rev. William L. Johnson, of Jamaica, L. I.

OBITUARY.

Died, at Troy, on Tuesday morning, after a few hours illness, Mrs. Eliza Cox, wife of the Rev. Richard Cox, rector of St. John's Church, in that city, aged 37 years. In the sudden departure of this excellent woman, we are made to feel that "the ways of God are not as our ways, nor his thoughts as our thoughts." Her husband has been called to mourn a devoted wife, in all things a help meet, assiduous and faithful, as well in his domestic relations, as in the duties of his ministry. Her children, at an age which needs a mother's care, are left to mourn the loss of one, affectionate and faithful, while the Church and the community here, in their sorrow and sympathy, bear a spontaneous testimony to her unassuming worth, her active usefulness, and her simple and devoted piety. Her death, though *sudden*, was not untimely, unprovided, nor unblessed. The testimony of her life, and her habitual submission to God's will, and readiness for it, are now the precious consolation of mourning relatives and sympathizing friends. In a letter, which was left unfinished at her death, directed to her mother, there are words of faith, submission and comfort, which will make that written record, a precious legacy to her surviving friends. It closes thus, "May God bless you and keep you and *prepare us for the hour of death*, and for the day of judgment." May this her last wish and fervent prayer, be as fully realized, in the experience of her surviving friends and of all who shall read these lines, as we doubt not there has been, in her death of peace and her happy admission to the Paradise of God.

NOTICES.

MISSION CHURCH OF THE EPIPHANY.

On Sunday evening a collection will be made in the Church of the Epiphany, Staunton street, for the benefit of "The New York Bible and Common Prayer Book Society." Liberal donations are respectfully solicited, to aid in replenishing an exhausted treasury.

New York, November 12, 1842.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 4 Jane street.
Dowdney, Rev. John.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. Charles D., Waverly Place, corner of Greene.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 24 Waverley Place, cor Greene.
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. Flavel S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Parker, Rev. Benjamin C. C., 589 Broadway.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. William H., 74 Eighth street.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

NOVEMBER.

13. Twenty Fifth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel, for one of the Sundays after the Epiphany are to be used. *In the opinion of the Bishop of this Diocese, formerly given in this paper, with its reasons, it should be* The Sixth Sunday after the Epiphany.]
20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. } Ember days
16. }
17. }
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Twenty-Fourth Sunday after Trinity, November 6, in the Mission Church of the Holy Evangelists, admitted Charles H. Williamson to deacons' orders. Morning prayer was read by the Rev. George Ogle, deacon, of New Jersey, the sermon preached by the bishop, and the candidate presented by the Rev. Benjamin Evans, the missionary at the station.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

ACKNOWLEDGMENTS.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Mary's ch, New York, Rev Wm Richmond, monthly offering, $1. St James' ch, Newtown, L I, Rev G A Shelton, rector, $8. St Philip's ch, Phillipstown, Rev E Williams, rector, $2. Rev Dr Sherwood of Hyde Park, mileage donation, $6 40. Donation from a friend, $1. St James' ch, New York, Rev John Dowdney, rector, from monthly offering, $3 46. Trinity ch, Plattsburgh, Rev J H Coit, rector, from F L C Sailly, $12. Offerings of St Mark's church in the Bowery, New York, Rev Dr Anthon, rector, $45. Total amount, $78 86.

C. N. S. Rowland, Treasurer,
November 9, 1842. 55 Water-st.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Ed Wilcox, Esq, R A, Phil, from St Stephen's ch, Wilksbarre, Pa. $17; for Africa, additional, $1; for do, $8—$26. From female Sunday school of Christ ch, Phil, for education of Benjamin Dorr and John W James in Africa, $40; from Wm F Griffiths, treasurer of Missionary Association of St James' ch, Phil, for China, $10 per Rev Mr Maxwell, from Sunday school children of Emmanuel ch, Kensington, 3d annual payment for education of two boys in Africa, $40; per Rev George W Natt, rector of St James' ch, Bellefonte, Pa, for education of George Washington Natt, Africa, $20—$136. Through B Howard, Esq, treasurer of Massachusetts Board of Missions, viz: from a country clergyman of Mass, $20; from Missionary Association of St Paul's ch, Boston, for an additional missionary to Mesopotamia, $20; for a child in Africa, $5; for foreign missions generally, $157; P T, by F H Stimpson, $50—$252. From the Young Men's Missionary Society of St Luke's ch, for church at Galveston, per N G Ogden, treasurer, $25. Through H Trescott, R A, Charleston, S C, from Rev S Hankell, St Paul's ch, Radcliffborough, $21; from Missionary Society of St Stephen's chapel, per Rev Mr Dupont, $7 61; from St Philip's ch, by Rt Rev C E Gadsden, for Texas, $20; for Africa, 20; for Mardin, $10—$50—$78 61. From St John's parish, Hartford, Ct, by Rev A Cleveland Cox, for Africa, $36. Through Rev C Gillett, for his mission in Texas, from ladies' sewing society of Georgetown, D C, $25; Mr Matthews, Christ ch, do, do, $4 04—$29 04. Through Rev C Gillett, for the church at Galveston, from Christ ch, Georgetown, D C, $56; Christ ch, Navy Yard, Washington, $10; Christ ch, Richmond, Va, $22 25; Rev C J Gibson, Petersburg, $5; Mrs Minge, $5; Mrs Heath, $5; Christ ch, Norfolk, Va, $150; St James' ch, Bristol, Pa, $6—$259 25. From Rev C W Andrews, Shepherdstown, Va, for church at Galveston, $5; from Wickliffe parish, Clarke county, Va, for church at Galveston, $10; through Rev Dr Cutler, from late Miss M J Van Pelt, the fruits of industry, $5. Total, $835 90.

J. Smyth Rogers, Treasurer.
New York, November 9, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From J M Kupfer, annual, $2. Rev C C Townsend, Ohio, for Bibles sold, $5. Total amount, $7.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, November 9, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From J M Kupfer, annual, $2. Grace church, Rev Dr Taylor, rector, $100. Total amount, $102.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.
New York, November 9, 1842.

WILEY & PUTNAM,
NEW YORK AND LONDON,

Propose to publish early in January, 1843, *the First* of a Series of Parts or Numbers, to be entitled

BIBLIOTHECA SACRA;
OR, TRACTS AND ESSAYS
On various topics of Biblical Literature and Theology,
TO BE EDITED BY
EDWARD ROBISON, D. D.,
Professor of Biblical Literature in the Union Theological Seminary, New York.

IT is proposed, should this enterprize be encouraged by the public, to issue the parts or numbers periodically, at intervals of three or four months; the Essays will be chiefly original. The Editor will have the aid of several of the leading theological writers of the country; as well as of some of those of foreign lands.

While special prominence will be given to the Biblical Department, and particularly to the interpretation of Scripture and the Geography of Palestine, yet all the great branches of Theology, and other kindred topics, so far as they tend to elucidate and enforce the Bible, will find each its appropriate place.

The Editor's connexions with Great Britain and Germany will enable him to avail himself of every thing new and important in the Theological Literature of those countries.

TERMS.

Each Part will form an independent number by itself of about 175 pages, octavo, printed on fine paper; put up usually in boards, or in paper when sent by mail. The price will be One Dollar for each Number, payable on delivery.

The Numbers will be sent by mail to those persons who so order them; provided they transmit payment in advance, either for the year or for a single number, through a Postmaster, or otherwise, without expense to the publishers, 160 Broadway.

Nov. 12, 1842.—eow tf.

ST. TIMOTHY'S CHURCH.

THE Church originally consecrated by the Bishop of this Diocese, by the name of St. Timothy's Church, situated in Sixth street, near 2d Avenue, having been purchased with a view of organizing a new Episcopal parish, will be opened for Divine Service on Sunday evening, the 13th instant. A Sermon will be preached by the Rev. Dr. Anthon, and a collection made in aid of the purchase of the edifice. The members of the Church generally, are invited to attend. Service to commence at 7 o'clock. Nov. 7.

THE Subscriber, residing at 33 Christie street, is desirous of obtaining a situation as Organist in a Church. He has held a situation of the kind more than three years past, and is at liberty to refer to the Rector and Vestry of St. Andrew's Church, Harlem; Professor Ruff, of the New York Institute for the Blind; Rev. Mr. Morris, Rector of Trinity Church School. GEORGE HOYT.
Nov. 12.—2t$

WANTED,—Two Seats in a Pew in St. Thomas' Church, by a Gentleman and Lady, for which a liberal rent will be given. Address S., Box 502, Post Office. Nov. 12.—3t.

BURNET'S HISTORY OF THE REFORMATION

JUST PUBLISHED, The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and 23 elegantly engraved Portraits, forming four elegant 8vo vols., $8.

"These four noble volumes will make up an important part of a clergyman's library, and a part too so indispensable, that his library would be exceedingly incomplete without it. Bishop Burnet's work is probably the most complete, and in every respect the ablest in the possession of the Protestant Church, written by one of its own members—nor is there an Ecclesiastical history of any age or of any branch of the Christian Church more valuable. To the Clergy and to the friends of the Episcopal Church—denominated by one portion of it, The Church of England—these volumes will be a treasure never before available to them in so fine a form, and at so small a price. Nor are their interest and their value confined to Churchmen; they embrace a period and detail events of exceeding interest to readers of all classes, and furnish the reader with matter of high moment and deep interest, merely as secular records of the times on which they treat.

We, at any rate, have read *as much as we could* of them with a pleasure equal to that derived from any historical reading we have ever applied ourselves, and have only felt regret that other and more pressing claims upon our time have prevented us from finishing the entire work before we wrote this brief and unsatisfactory notice of its republication in the present splendid edition. We must content ourselves, however, in this as in other similar cases, with little more than a bare announcement, and another earnest and sincere recommendation of it to all friends of the Protestant Church, as well as to every lover of general history. Of the publishers' share in the present impression, it will be impossible to say too much. They have got it up in a style of surpassing excellence in every respect. The Portraits themselves form a *gallery* that any Churchman ought to be willing to give more than he is required to pay for the four magnificent volumes. They consist of likenesses of the Right Reverend Author, (and a glorious face it is,) of Cardinal Wolsey, Cardinal Pole, and of Archbishops and Bishops Cranmer, Gardner, Jewell, Parker, &c. &c., of King Henry VIII, King Edward VI, Queen Mary, Queen Elizabeth, Anne Boleyn, Sir Thomas More, Nicholas Bacon, Lord Burghley, Francis Walsingham, &c. &c. Some of these engravings are exceedingly well executed, while some others—we are dealing fairly—are by no means deserving of that praise. On the whole, it is a magnificent publication, for which the public ought to consider itself much indebted to Messrs. Appleton & Co."—*N. Y. Cour. & Enquirer.*

Recently published, An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV, &c., revised and corrected, with copious notes and additional references, by the Rev. James R. Paige, A. M. of Queen's College, Cambridge. In 1 handsome 8vo. vol., $2

An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. 1 handsome 8vo. vol., $2.

A Treatise on the Church of Christ. Designed chiefly for the use of students in Theology. By the Rev. Wm. Palmer, M. A. of Worcester College, Oxford. Edited, with Notes, by the Right Reverend W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo handsomely printed on fine paper, $5 00.

D. APPLETON & CO, Publishers,
Nov. 5.—2t 200 Broadway.

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS
111 Nassau street, Office of the Churchman.
August 20—tf

JUST PUBLISHED,
BY JAMES A. SPARKS,
111 Nassau street,

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.

CHURCH MUSIC.
JUST PUBLISHED,
BY JAS. A. SPARKS, 111 NASSAU-STREET, NEW YORK,
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, Kyrie Eleison, a Trisagion by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and Responses to the Decalogue.

With the Gregorian Chants is also published,

The Canticles of the Church;

That is, portions of the service which may be *sung*—pointed and arranged with Bars corresponding with the bars in the music of the Chants. This arrangement is intended to enable any individual to sing with or follow the Choir in Chanting. The Gregorian Chants, and the Canticles as pointed, are intended to accompany each other.

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

September 24.

WILEY & PUTNAM'S
LONDON LITERARY AGENCY,
CONDUCTED BY
G. P. PUTNAM,
AT PATERNOSTER ROW, LONDON.

ESTABLISHED for the purpose of supplying Books, Periodicals, &c., to Colleges, Schools, Public Libraries, Booksellers, and others, with promptness, and on the most liberal terms.

BOOKS can be supplied by the steamers usually in about thirty-five days.

SINGLE COPIES of Books imported with the same care and despatch as larger quantities, by every Steamer and Packet.

BOOKS FOR Schools, Colleges, &c., are admitted free of duty.

ORDERS can be forwarded direct to Wiley & Putnam, London, or they may be sent to, or left with the New York house.

WILEY & PUTNAM,
161 *Broadway.*

N. B. REMITTANCES in part, or a satisfactory reference, will be required from strangers.

⁂ W. & P.'s MONTHLY NEWSLETTER will be supplied gratis to all who desire it. It contains a list, with prices, of all the books published in Great Britain during each month; also, a list of new American Publications, together with a list of their importations.

October 15.

SHERWOOD ACADEMY.
COCKEYSVILLE, BALTIMORE COUNTY, MARYLAND.

THE Winter Term will commence on the first of December, and a few additional pupils would be received. Terms, $150 a year, payable quarterly in advance. For intelligence, as to the general character of the Institution, reference is made to the Right Rev. W. R. Whittingham, D. D., by whom it is known and approved, and to the Clergy of the Church generally in Baltimore. For admission, or for particular information, apply to the Rev. George F. Worthington, Rector. Nov. 5.—5t$

AMERICAN EDITION OF THE LONDON "CHRISTIAN OBSERVER."

THE Publisher of the British Quarterly Reviews and Monthly Magazines respectfully announces to the subscribers for those works, to the religious community in particular, and also to the public, that by the urgent solicitation of many influential citizens, he has determined to commence the republication of the London "Christian Observer," with the first number of the next year for January, 1843. For those who have perused its valuable and edifying articles, it would be superfluous to mention its dignified rank as a literary Miscellany, and the universal estimation in which it is held. But to persons not acquainted with the character of that magazine, and who are desirous to possess a foreign periodical upon theological topics, it is proper to remark, that the "Christian Observer" has sustained the highest undiminished reputation from the period when the first number appeared, forty years ago, until the present day—and as it contains but a very small proportion of merely local matter of restricted and temporary interest, it is far better adapted for republication *entire* in this country than either of the British religious magazines. The "Christian Observer" appears monthly, containing sixty-four large octavo pages; with an *Annual Supplement of diversified Religious Intelligence*, which will be issued immediately after the reception of the London copy. *Price* two dollars *per annum.*

Subscriptions are received at the Publication office, 102 Broadway. JOSEPH MASON, Publisher.
New York, Oct. 29, 1842—3t

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle.* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do, stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5. 4 wide, 2. 6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.

HENRY ERBEN. No. 172 Centre street.
Sept 3—tf

BOOKS PUBLISHED AND FOR SALE
BY RICHARD S. H. GEORGE,
No. 26 South Fifth street, above Chesnut, Philadelphia.

WILMER'S Episcopal Manual, edited by Dr. Coleman, of Trinity Church, Philadelphia.
Taber's Difficulties of Romanism, by do.
The Devout Churchman's Companion, by the Rev. Wm. Odenheimer, of St. Peter's Church, Phila.
The Origin and Compilation of the Prayer Book, by Rev. W. Odenheimer.
Churchman's Manual, by Dr. Dorr, of Christ Church, Phila.
The Recognition of Friends in Another World, by Dr. Dorr.
Wilson on Confirmation, edited by Dr. Dorr.
The Communicant's Companion.
Pay thy Vows, by Dr. Bedell.
The Christian's Faith.
Lessons on the Acts of the Apostles, by Dr. Tyng.
New Hymns for Infant Schools, (just published.)
The Book of Family Devotion, by a Presbyter of the Church of England.
Oct. 22.

JULIA OF BAIÆ, OR THE DAYS OF NERO
A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.
October 29.

THE CHURCH CHOIR,
BY REV. MR. MUHLENBERG.

PART Second of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.
November 6.

ST. CHAD'S NEW STAINED GLASS WINDOW.

Rubens' Descent from the Cross.

The chancel window of St. Chad's Church, Shrewsbury, formerly contained a painting in enamelled glass of the Resurrection of our Saviour, by the Elder Egintion, which was replaced during the last week by the munificence of the Rev. Richard Scott, of this town, with another in stained glass, from a copy of the celebrated painting by Rubens in the south transept of the Cathedral at Antwerp, and for the reception of which the window of this Church is well adapted both in form and size. The compartments or auxiliary paintings even render the picture more interesting, these lateral divisions in the original forming folding doors to the principal subject, which were only opened on special occasions and festivals. The centre compartment contains "The Descent from the Cross," and the side lights "The Visitation" and "The Presentation in the Temple."

The Descent from the Cross is a painting beyond all doubt of extraordinary merit. In coloring, expression, and design, nothing can exceed it as a composition. The pale, ghastly, and released figure of the dead CHRIST is appallingly true to nature, and contrasts vehemently with the ardent expression and muscular energy of those who are supporting it; while the hanging of the head on the shoulder, and the falling of the body on one side, give an appearance of the heaviness of death passing description. The white drapery intended to cover the sacred body, and which extends downwards from the height of the cross, serves as a base to this noble figure, and relieves, by its clear mass of light, some of the predominant tints.

The grouping of the figures around the body of CHRIST is pyramidial, and displays the three Marys and five of the disciples, all occupied in the same action—Solicitude, Love, and Grief. The beauty of Mary Magdalene is particularly striking, and upon whose shoulder the foot of our Saviour seems to rest. The disciples, leaning over the top of the cross, are in the act of lowering the blood stained body, from the grasp of one of whom it appears as if just released. To the left, Joseph of Arimathea supports the drooping and declining body under the arm; and Saint John (the beloved disciple) standing on the ground, with one foot resting on the step of the ladder, is characteristically depicted as bearing in his arms the greatest burden of the hallowed remains.

The white sheet on which the corpse rests is, in contrast with the flesh, a bold attempt, being judiciously and skilfully used to sustain the essential unity and general harmony, by fixing the most clear and vivid light on the centre of the group, by which means the colors acquire a fresh intensity, and secure a successful opposition in the principal parts.

To the left of the spectator is "The Visitation of Mary to Elizabeth." The history is recorded by the Evangelist, St. Luke, chap. i. v. 39, &c, "And Mary arose in those days, and went into the hill-country with haste, into a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth," &c, This shows a landscape scene. The Virgin Mary and the female with a basket are supposed to be portraits of Rubens' two wives, while the figure denoting Joseph is said to represent the great artist himself. Elizabeth and her husband are meeting them beneath a portico. On the right is "The Presentation in the Temple," and founded on the words of Holy Simeon—"LORD, now lettest thou thy servant depart in peace, according to thy word." This is an excellent subject. The head of the Priest nothing can exceed; the expression, drawing, and particularly the coloring of the robe, are remarkably fine. Having blessed the Divine Infant, the venerable servant of GOD is in the act of returning him to his mother, whose arms are extended to receive her son. Joseph is kneeling in the foreground and the aged prophetess, Anna, in the background, forms one of the group.

This celebrated picture, which, although beyond the power of posterity to approach as a work of art, has nevertheless been admirably copied from the original at Antwerp by Mr. John Bridges, of London, for our townsman, Mr. David Evans, who has displayed his skill in delineating the subject in stained glass. This has been accomplished in a manner even to exceed the anticipations that were reasonably formed from the abilities he has already evinced in several masterly productions, and when the magnitude of the present subject, and the many casual difficulties he had to encounter, are taken into consideration, it will be found that the lights and shadows are distributed and managed with fidelity of effect and delicacy of touch, that as in the original painting the eye is ever directed to the principal object.

It is somewhat difficult to write in terms which shall at once express the high character of the talent developed in this great undertaking, and the public liberality which has called it forth, without almost offending by a semblance of unseemly commendation;—it may, however, be mentioned, that while the subject itself is the *chef d'ouvre* of Rubens, so the taste and ability displayed in the execution of this window, added to the mellowed brilliancy of the glass, will stamp it as the finest production and boldest attempt of modern glass staining in the kingdom, and will prove Mr. Evans to be the *facile princeps* of modern artists in that department, at the same time it is to be hoped, that the work will remain for many generations as a striking memorial of individual munificence and individual taste.

At the base of the centre compartment is the following inscription in Roman characters:—HANC QUAM VIDES FENESTRAM AD EXEMPLAR CELEBERRIMÆ ILLIUS PICTURÆ ANTVERPIENSIS QUAM ACCURATISSIME ADUMBRATAM D. D. RICARDUS SCOTT, S. T. B. E. COLL. ÆN. NAS. APUD. OXON. A. S. MDCCCXLII.—*Salopian Journal.*

PURITAN REFORMS.

The yearly revenue of Charles, from 1637 to 1641, inclusive, amounted on an average to £895,819 5s., of which, however, £210,493 17s. 4d. arose from ship-money and other illegal exactions, as they were considered. The sum raised annually in England during the rebellion, from 1640 to 1659, was between *four and five millions*. The whole sum raised during this period amounted to more than eighty-three millions. Besides the items, (which may be seen in "Sinclair's History of the Public Revenue of the British Empires," pp. 167, 176, 177,) included in this prodigious sum, we find that, under the pretence of rewarding the "godly" for their services, unbounded largesses were bestowed.—*Lives of English Laymen.*

ASTRONOMICAL CLOCK.

After four years' labor the repairs of the astronomical clock at Strasburg are completed, and it will be set in motion on the meeting of the Scientific Congress on the 28th. In this curious piece of mechanicism the revolutions of the sun, the moon, and the planets are marked down with scientific exactness. Seven figures represent the seven days of the week, each appearing in its turn on the day allotted to it. The four ages come forward to strike the quarters, and the skeleton Death strikes the hours. At noon the 12 Apostles advance in succession to bend down before the figure of our Saviour, who gives them the benediction. At the same moment a cock claps his wings and crows three times. It is said to be one of the most curious cpiees of clock-work in Europe.—*London paper.*

REMARKS ON CHANTING.

BY MR. J. GRAY, OF YORK.

London—1834.

The practice of chanting the Psalms appears, from notices in the writings of the Fathers of the Church, to have prevailed from the early ages of Christianity.* It was continued during the middle ages, and was existing at the period of the Reformation. Archbishop Cranmer then "*travailed* to make the (Latin) verses into English, putting the Latin note unto the same;" and from that period, chanting has been the only legitimate psalmody of the reformed Church of England. By "the Psalms of David," mentioned in the title of the Book of Common Prayer, "as pointed to be sung or said in churches," is intended the Psalms which are now usually *read* in divine service in our parish churches, and which are *chanted* in cathedrals. The writer would have thought it superfluous to notice a fact, which may be considered as generally known, were it not that in those parts of the kingdom which are remote from cathedral churches, and where chanting has not yet been introduced into parochial service, the words above quoted from the titlepage of the Prayer Book are supposed by many to have reference to the metrical Psalms, which are often bound up along with Prayer Books: and persons are not aware, that the *colons*, with which the middle of each verse of the Psalter is *pointed*, are *musical marks*, for the regulation of chanting.†

The writer of these pages has entered more fully into the subject, in a pamphlet, published in 1821, and intituled, "An Inquiry into Historical Facts, relative to Parochial Psalmody;" showing, that the addition of metrical Psalms, or the substitution of the singing of these in the place of that Psalter which the Liturgy has sanctioned, is a violation of the Act of Uniformity.

It was the intention of the rubric of the Church to establish and maintain *uniformity* in public worship. There had been a "diversity of saying or singing," but "all the whole realm was henceforth to have but one use." The royal permissions which were subsequently granted, on the "*humble petitions*" of various metrical versifiers of the Psalms, for congregations to receive their versions, *if they thought fit*, was the opening to an extensive violation of the Act of Uniformity. It is remarkable, however, that for the Old Version, though it was for many years the only metrical version in use in parish churches, no royal allowance has yet been found. It is true, that Mr. Archdeacon Todd, who has published a work of considerable research in favor of the Old Version, conceives he has discovered the "allowance" so long sought for in its behalf.‡ He has found, that John Day paid 4d. for a license to print *a part* of these Psalms; and that similar licences for printing *the whole* of the Old Version were repeatedly granted during Elizabeth's reign. But the learned Archdeacon also remarks, that the Queen's injunctions prohibit the printing "*any maner of booke* or paper, of what sort or nature, or in what language soever it be, except the same be licensed by her majestie;" and he quotes instances of the royal allowance or authority being granted to Sermons of John Calvin, and to a Treatise by that Reformer; to "A Summarie of Englyshe Chronicles," and to "An Old Playe." It was also granted to a version of the Psalms by Archbishop Parker, which never was introduced into the Church. The license or authority *to print* a work, therefore, is no allowance *to use it in public worship*. In fact, the sovereign cannot confer any such authority, because, as it has been already observed, the Psalms to be sung in churches are part of the Liturgy established by Act of Parliament.

It is not, however, merely on account of antiquity and exclusive authority that this description of Psalmody claims a preference, but on the ground of intrinsic superiority. The best metrical translations of the Psalms must always be greatly inferior to the authorized prose Psalter. Whoever, with the help of Bishop Lowth's Preface to Isaiah, considers the structure of Hebrew Poetry, and the *unequal length* of the verse, in its whole and both its parts, must admit, that every translation into verses of *equal length*, must not only lose all the beautiful manner of the original, but be constantly either abridging, or redundantly adding to, the sense of the inspired writers. What intelligent and devout worshipper does not prefer this portion of Holy Scripture as our translators have presented it, retaining the purity and sublimity of the original, to the meagre and adulterated compositions of Sternhold or of Tate? Or, what shall we think of the taste of him who would choose to hear the monotonous drone of the congregation in a Psalm tune, rather than the harmony of the choir in a chant? It may be added, that the introduction into divine worship of Psalms in metre, when the Psalms of the day have already been used, is an unsuitable and inconvenient addition to the length of the service. A longer time is occupied in singing two short portions of metrical Psalms, usually comprising not more than four verses each, than would be sufficient for chanting the whole of the Psalms appointed for the day, allowing for the time now occupied in reading them. Besides, where the Psalms are *chanted*, there exists no need for a voluntary, which usually follows where they are only *read*.§ On the whole, it may be safely asserted, that in proportion as the usage of the primitive ages is adopted, in proportion as the rites of the Church are respected, as the structure of her inspired poetry is attended to, and as her music is duly appreciated, chanting will be preferred above metrical psalmody.

Within the last forty years, this practice has been, in some measure, revived in the parish churches of many of our principal towns; and the congregations join in chanting the Venite Exultemus, the Te Deum, and Jubilate, the Magnificat, or the Cantate, the Nunc Dimittis, or the Deus Misereatur, with a happy and a devotional effect.

Amongst the causes which have contributed to the unpopularity of chanting, may be mentioned the slovenly manner in which it is often hurried over. So far back as in the sixteenth century, Erasmus censured the "confused and disorderly chattering of words" in Church Music; and it must be admitted, as a correspondent in the "Harmonicon" observes, "that chanting, even in our Cathedrals, is not unfrequently performed in a careless, irreverent manner, without a spark of feeling or expression; and, in consequence, is neither understood nor appreciated by the congregation."—Often during the chanting note, the singers are striving to get before each other, and slur over the syllables without any articulation. There is no excuse for this want of distinctness and precision. When the Litany is well chanted by two persons in unison, the syllables are simultaneously pronounced by each; and what is there done by two voices, might easily be done by twenty. Perhaps the chief cause of the defective performance of the chant is its apparent facility. Due attention is usually paid in choirs to the practice and rehearsal of difficult and elaborate compositions; but the chant being so easy, is left by organists and choristers to take its course. The fact, however, is, that chanting cannot be brought to precision and uniformity without carefully drilling the performers in private, so that wherever irregularity or inarticulation exists, it may be noticed and corrected. The rules which the Rev. J. A. Latrobe suggests are excellent: "Pronounce each syllable distinctly, so that you may not only understand yourselves, but be understood by others. Avoid singing the first part of the clause in too great haste. The very design of the one long note, upon which the first part runs, is to afford time for the steady and clear pronunciation of each syllable and word; and for this purpose the organist should vary its duration according to the length of the verse.‖

The public attention has of late years been more particularly directed to the diversity of practice which exists in different choirs, and sometimes in the same choir, as to the adaptation of the words to the notes. The correspondent of the Harmonicon, already quoted, observes, that "the same passage may sometimes be heard sung in six different ways, among chanters, who have had the experience of half a century." The writer of these pages, in the course of his visits to cathedrals, has remarked the different modes of chanting used in their choirs; some of these may not improbably have existed in the same cathedrals for a long period, perhaps from the time of the Reformation, or even antecedent to it. With respect to the method at York, it certainly has prevailed for at least more than half a century, having been traditionally carried down from one generation of singing-boys to another.

Owing to the differences which, it has already been observed, sometimes occur among members of the same choir, as to the division of the words, it is less easy to give a correct notion of the modes which particular choirs pursue; yet they may be arranged into three or four general classes, as follows:

No. 1. LINCOLN, (used also at Norwich.)
2. YORK.
3. CANTERBURY, (used also at St. Paul's.)
4. BANGOR, (used also at Chester.)

Other cathedrals agree with some of the above. "Some follow the use of Bangor, some of York," some of Lincoln and Canterbury.

No. 1. (LINCOLN MODE.)

PSALM 90.

V. 1. Lord, thou hast been | our * re | fuge:
From one genera | tion * to | a-no | ther.
V. 3. Thou turnest man to | des-truc | tion:
Again thou sayest come again | ye * chil | dren* of | men.
V. 7. For we consume away in thy | displea | sure:
And are afraid of thy wrath | ful * in | dig-na | tion.

PSALM 91.

V. 3. For he shall deliver thee from the snare of | the * hun | ter:
And from the | noi-some | pes-ti | lence.
V. 4. He shall defend thee under his wings, and thou shalt be safe under | his * fea | thers:
His faithfulness and truth shall be | thy * shield | and * buck | ler.
V. 5. Thou shalt not be afraid for any ter | ror * by | night:
Nor for the arrow | that * fli | eth * by | day:
V. 6. For the pestilence that walketh | in * dark | ness:
Nor for the sickness that destroy | eth * in | the * noon | day.
V. 13. Thou shalt go upon the lion | and * ad | der:
The young lion and the dragon shalt thou | tread * under * thy | feet.

No. 2. (YORK MODE.)

PSALM 90.

V. 1. Lord, thou hast | been * our | refuge:
From one gene—ra-tion | to * a | nother.
V. 3. Thou turnest man | to * des | truction:
Again thou sayest come again | ye * chil | dren * of | men.
V. 7. For we consume away in | thy * dis | pleasure:
And are afraid at thy | wrathful | in-dig | nation.

PSALM 91.

V. 3. For he shall deliver thee from the snare | of * the | hunter:
And from the | noi-some | pes-ti | lence.
V. 4. He shall defend thee under his wings, and thou shalt be safe un | der * his | feathers:
His faithfulness and truth shall | be * thy | shield * and | buckler.
V. 5. Thou shalt not be afraid for any ter | ror * by | night:
Nor for the arrow | that * fli | eth * by | day:
V. 6. For the pestilence that walk | eth—in | darkness:
Nor for the sickness that destroy | eth * in | the * noon | day.
V. 13. Thou shalt go upon the li | on * and | adder:
The young lion and the dragon shalt thou | tread un | der * thy | feet.
V. 14. Because he hath set his love upon me, therefore will I de | li—ver | him:
I will set him on high, because | he * hath | known * my | name.

No. 3. (CANTERBURY MODE.)

This agrees with No. 2, except where the differences are next noted, viz:

PSALM 90.

V. 3, latter clause. Again thou sayest come a | gain * ye | *children* * of | men:

PSALM 91.

V. 3, latter clause. And | from * the | noi-some | *pestilence.*
V. 4, former clause. He shall defend thee under his wings, and thou shalt be safe | *under* * his | feathers.
V. 5. Thou shalt not be afraid for any | *terror* * by | night:
Nor for the | *arrow* * that | *flieth* * by | day.
V. 6. For the pestilence that | *walketh* * in | darkness:
Nor for the sickness that des | *troyeth*—in | the * noon | day.
V. 13. Thou shalt go upon the | *lion* * and | adder:
The young lion and the dragon shalt | thou | tread * *under* * thy | feet.
V. 14. Because he hath set his love upon me, therefore will | I * de | *liver him*:
I will set him on high be | cause * *he hath* | known * my | name.

No. 4. (BANGOR MODE.)

This method consists in a still freer and more general appropriation of a plurality of syllables to one note, than is practised at Canterbury, e. g.

PSALM 95.

V. 1. O come let us | *sing un-to the* | Lord:
Let us heartily re | joice * *in the* | *strength of* * *our sal* | vation.
V. 2. Let us come before his | *presence* * *with thanks* | giving:
V. 3. And | *show our-selves* | *glad in* * *him with* | psalms:
For the | *Lord is* * *a great* | God: &c.

In comparing the different modes, we should divest ourselves of prejudice in favor of that to which we have been accustomed. The Lincoln practice totally disregards accentuation; and resembles the reading of a scholar in the first form, who has only been taught to spell syllables, but not to join them. The York method recognizes the propriety of accentuation; but its recognition ventures no further than to any one or more short syllables, which may occur at *the end* of a verse; and which can be consolidated on the last note. In all other cases, whether the syllables be long or short, they are pronounced as of equal length. The correspondent of the Harmonicon, already quoted, censures this mode as a "very faulty accentuation," and is of opinion "it would be better to leave each verse to be divided as taste, fancy, or caprice may direct; or to have the same passage sung six different ways,—than to offend the understanding and torture the ear, and disfigure these beautiful hymns, by the general adoption of a mode of accentuation so barbarous as that recommended in several instances by Mr. Dibb."**

The suggestion of a scheme for bringing the choir of a cathedral to an uniformity in chanting, and thus facilitating a precise and simultaneous enunciation, is stated in the Harmonicon to have first been made by Mr. Marsh, of Chichester, and by the late Dr. Beckwith, of Norwich. It appears, however, that these gentlemen contemplated no more than the distinguishing, as Mr. Dibb has done, the words to be recited to the chanting note, from those which are to follow; leaving the rest to chance, or assuming that by the methods used at Lincoln, No. 1, and York, No. 2, they would not fail to find their proper positions. But the writer of these pages considers it only an act of justice, to claim for Dr. Camidge the first contrivance and publication of a method for distinguishing both the words of the chanting note, and the places of each of the syllables which follow. This specimen was given in the Te Deum which the writer printed in 1821, at the end of his "Inquiry," already referred to. The following are extracts:

When thou hadst overcome the—*sharpness—of—death*:
Thou didst open the kingdom of—*heaven—to—all—be—lievers.*

O Lord have—*mer—cy up—on us*: have—*me—r—cy—up—on us.*

In the first of the above instances, Dr. Camidge, (organist of Yorkminster,) has adopted the plan No. 3, as to the word *sharpness*, in preference to the ancient York plan, which would have divided it thus:

Sharp | ness—of | death.

And in the second instance, he has pursued a method which has been recently recommended by "M. H.," (the correspondent of the Harmonicon already quoted,) as convenient to be occasionally used for avoiding impropriety of accentuation; viz., the division of one syllable between the two notes of a bar, e. g.

DR. CAMIDGE.—Have | me—r | cy—up | on us.

M. H.—Latter clause. And hath not sat in the | *se—at* | of—the | scornful.
Former clause. For the Lord is a | *gre—at* | God:
Latter clause. And we are the people of his pasture, and the | sheep—of | *Hi—s* | hand.
Latter clause. And the strength of the | hills—is | *Hi—s* | also.
Latter clause. And made him glad with the | joy—of | *Th—y* | countenance.
Latter clause. O | teach—me | *Th—y* | statutes.
Former clause. I will wash my hands in innocency | —O— | Lord:
Latter clause. And so will I | go—to | *Th—y* | altar.

M. H. judiciously observes, that "it will be most prudent not to make innovations in the established music of a choir, except for a great and manifest improvement." He adds, "A bar should, if possible, end with a short or unaccented syllable, or with a pause, which is equivalent."

* The Rev. J. A. Latrobe goes still further, and traces back the chant "to within a few centuries of the flood, through all the gradations of religious worship, under the present and former dispensations, whether Christian or Jewish, Church, Temple, or Tabernacle."—*Music of the Church*, p. 264.

† In many instances, these marks might be better placed, in respect both to the sense and to musical adaptation.

‡ "Observations on the Metrical Version of the Psalms, made by Sternhold, Hopkins, and others." By the Rev. H. J. Todd.

§ The way in which the Psalms are usually recited in churches where there is no chanting, is objectionable. The reading of the verses by the clerk frequently forms an odd contrast to that by the clergyman: the clerk is in general offensively loud above the voices of the congregation; or if he be content to mingle his voice with theirs, the words are not intelligible to the hearer.

‖ Rev. J. A. Latrobe's Instructions of Choirmen, p. 6. In recommending the two publications of Mr. Latrobe, which have been quoted, on the subject of the due performance of congregational and choral music, the writer cannot omit to notice, that the lovers of sacred music are under lasting obligations to the Rev. C. I. Latrobe, of London, (Mr. J. A. Latrobe's father,) whose judicious selections from the choicest musical works of foreign composers for the Church have contributed to improve the public taste.

** Remarks on Dibb's Key to Chanting—Harmonicon, 1832, p. 27. Mr. Dibb is no further accountable than for having exhibited the ancient York method of chanting.

CHURCH AND PARLOR ORGANS.—GEO JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of key 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—vly

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to urnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street, near Broadway

June 19. tf

TRACTS FOR THE TIMES.

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS 111 Nassau street

June 26.

FOR SALE BY THE GENERAL PROT. EPIS. S. S. UNION,

DEPOSITORY 20 JOHN ST.,

Either single or in quantities:

PEARSON ON THE CREED, 8vo.
BURNET ON THE XXXIX. ARTICLES, octavo.
SERMONS BY THE LATE BISHOP BOWEN, vol. 1. 8vo.
SELECT FAMILY AND PARISH SERMONS, BY BISHOP MCILVAINE, 2 vols. 8vo.
THEOLOGY FOR THE PEOPLE, BY THE REV. J. P. K. HENSHAW, D. D., octavo.
ARCHBISHOP SECKER'S LECTURES ON THE CATECHISM, 12mo.
THE PRIMITIVE CHURCH COMPARED WITH THE PROTESTANT EPISCOPAL CHURCH OF THE PRESENT DAY BY BISHOP HOPKINS, 12mo.
THE CHURCH OF ROME IN HER PRIMITIVE PURITY COMPARED WITH THE CHURCH OF ROME AT THE PRESENT DAY, BY BISHOP HOPKINS, 12mo.
GILLY'S HORÆ CATECHETICÆ, EDITED BY BISHOP DOANE, 12mo.
BAPTISMAL OBLIGATIONS, BY REV. WM. JACKSON, 12mo.
SCRIPTURAL EXAMINATIONS ON THE CHURCH CATECHISM, BY JOSHUA DIXON, REVISED, &C., BY THE REV. GEORGE A. SMITH, 18mo.
DICTIONARY OF THE CHURCH, BY THE REV. WM. STAUNTON, 12mo.
THE CHURCHMAN'S MANUAL, BY THE REV BENJAMIN DORR, D. D., 12mo.
WILMER'S EPISCOPAL MANUAL, 12mo.
FABER'S DIFFICULTIES OF ROMANISM, 12mo.
THE TEMPLE AND COUNTRY PARSON, BY THE REV. GEORGE HERBERT, WITH HIS LIFE, 12mo.
KEBLE'S CHRISTIAN YEAR.
EARLY YEARS OF BISHOP HOBART, BY THE REV. J. MCVICKAR, D. D.
PROFESSIONAL YEARS OF BISHOP HOBART, BY THE SAME AUTHOR.
DEVOTIONS FOR THE FAMILY AND THE CLOSET, BY THE SAME AUTHOR.
THE DEATH OF THE RIGHTEOUS, TRANSLATED FROM THE FRENCH OF M. LA PLACETTE, BY THE LATE L. P. BAYARD, D. D.
THE CHURCH CHOIR, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

TO CLERGYMEN, STUDENTS, &c.

BARTLETT & WELFORD,

Booksellers and Importers, 209 *Broadway*,

BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

I. Bishop Beveridge's whole works, by Rev. J. H Horne, 9 vols. 8vo.
II. Burnet's History of the Reformation, new and cheap edition, 2 vols. royal 8vo.
III. Bingham's Origines Ecclesiasticæ, new and improved edition, by the Rev. J. R. Pitman, 9 vols.
IV. Bishop Bull's whole works, Clarendon Press edition, by Dr. Burton, 8 vols. 8vo.
V. Dr. Burton's Theological Works, 5 vols. 8vo.
VI. Brown's Sermons and Expository Treatiss, vols. 8vo.
VII. Dr. Bragg's works on the Parables, &c. Clarendon Press. 5 vols. 8vo.
VIII. Dean Comber's Companion to the Temple, and other works, new edition, 7 vols. 8vo.
IX. Chillingworth's whole works, Life, &c. 1 vol. 8vo
X. Archbishop Cranmer's Remains, edited by Rev H. Jenkyn, 4 vols. 8vo.
XI. Fuller's Church History of Britain, and other works, 8 vols. 8vo.
XII. Hooker's Works, edited by Rev. J. Keble, 2 vols. 8vo.
XIII. Bishop Hopkins' whole works, new and cheap edition in 1 vol. 8vo.
XIV. Bishop Ward's complete works, 8 vols. 8vo.
XV. Rev. Wm. Jones (of Nayland) Theological works, 6 vols. 8vo.
XVI. Jones on the Canon of the New Testament, 3 vols. 8vo.
Lightfoot's complete works, 13 vols. 8vo.
XVII. Rev. Charles Leslie's Theological Works, 7 vols. 8vo. Oxford.
XVIII. Dr. Nathaniel Lardner's Works, 1 vol. 8vo.
XIX. Library of the Fathers, 6 vols. 8vo.
Palmer's Origines Liturgicæ, or Antiquities of the English Ritual, 4 vols. 8vo.
XX. Patrick, Lowth, Arnald, & Whitby's Commentary, 4 vols. royal 8vo.
XXI. Kendrick's Works, by Hughes, 5 vols. 8vo.
XXII. Strype's Annals of the Reformation, and Ecclesiastical Memorials, 13 vols 8vo.
XXIII. Rev. Philip Shelton's Works, 6 vols. 8vo.
XXIV. Archbishop Secker's whole works, 6 vols 8vo.
XXV. Tyndal and Frith, the writings of, 3 vols. 8vo.
XXVI. Bishop Van Mildert's Works, 6 vols. 8vo.
XXVII. Warburton's Works, edited by Hurd, 12 vols. 8vo.
XXVIII. Wall's History of Infant Baptism, 4 vols. 8vo.

And a great variety of other equally valuable Books, both ancient and modern—their Antiquarian Department being very rich in rare and curious standard works in Theology, History, and General Literature. Catalogues furnished. July 2.

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. June 27.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841. April 30—tf

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School

WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

THE CHURCH ALMANAC FOR 1843.

IS just published, and ready for delivery. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.
Sept 24 tf.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

JUST PUBLISHED, BY J. A. SPARKS,

111 *Nassau street*,

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 23, 1842.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

April 2.

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 20 JOHN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths,	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3 00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns,	8 00
Sunday School Liturgy and Psalms and Hymns, stiff covers,	12 50
Harmony of the Creeds,	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, stiff covers,	12 50
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts in one, stiff covers,	12 50
Bible Companion, 2 vols., "	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
" The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 71 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
DANIEL DANA, Jr., Agent,
Union Depository, 20 John st.

New York, April 23, 1842.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by

JAMES A. SPARKS,

111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D.D. / George M. Marsh	Portsmouth, N.H.
Charles Stimpson, jun.	Boston, Mass.
Samuel R. Slack	East Cambridge, "
Charles Burnett, jr.	Providence, R. I
David Le Favour	Pawtucket, "
Joseph Wait	Burlington Vt.
G. G. Smith	St. Albans, "
Rev. Josiah Perry	Brandon, "
Frederick Sill	Middletown, "
Sidney Babcock	New Haven, Con
Jared Hurlbut	Hartford, "
Joseph C. Sistare	New London, "
W. C. Little, Esq.	Albany, "
Stephen P. Nash, Esq.	Saratoga Springs, N. Y,
A. A. Van Voorst	Schenectady, "
Young & Hart	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
William Purdy	Newburgh, "
Thomas C. Miller	Auburn, "
Isaiah Tiffany	Utica, "
S. Barnard	Buffalo, "
F. T. Parsons	Goshen, "
J. F. Hutchinson, Esq. P. M.	Watertown, "
A. B. Watson	Unadilla, "
R. S. H. George, Bookseller, 26 South Fifth street	Philadelphia
H. J. Terry, Esq.	Newcastle, Del
Knight & Colburn	Baltimore, Md.
J. Biscoe, Post Office	Chaptico, "
Wm. W. Johnston, Esq., P.M.	Princess Ann, "
Bell & Entwistle	Alexandria, D. C.
Thomas R. Hampton	Washington City, "
George Rowland, Esq.	Norfolk, Va
Joseph Gill	Richmond, "
A. A. Brown, Esq.	Wilmington, N. C.
A. E. Miller	Charleston, S. C.
Rev. E. E. Ford	Augusta, Ga.
Ruffin Smythe	Randolph, Tenn.
Solomon K. Grant	Louisville, Ky.
William Iucho	Lexington, "
Arius Nye	Marietta, Ohio
Lewis Handerson	Cleveland, "
Henry H. Hoffman, Post Office	Quincy, Ill.
P. E. Demill, Esq.	Jackson, Michigan
Rev. E. O. Hodgkin	Homer, "
David H. Armstrong	St. Louis, Mo.
H. V. Raymond	Mobile, Ala
Brevoort Butler	Natchez, Miss